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INTERNATIONAL BIBLE STUDY.

June 8, 1884.——*Acts* XVIII. 1-17.

See last *Guardian.*

June 15, 1884.——1 *Thess.* IV. 13-V. 8.

THIS letter to the Christians of Thessalonica would seem to have been written by Paul from Corinth, a few months after having parted from those to whom he writes Some of their number had died in the interim, and they were mourning for them as thereby forfeiting the privilege of meeting Christ on his return in glory. The Apostle would seem to have dwelt in his preaching on this blessed prospect, and they would appear to have received the impression that Christ's glorious advent was imminent. It was the will of Christ that his people should constantly be expecting his return; he would rather that they should be occupied with this than with a distant heaven to which his people were to be severally removed. In the world where he has been rejected and dishonoured, his glory and power must be revealed and his enemies be made his footstool. If his people had continued in the exercise of their primitive faith, and in whole-hearted observance of all his precepts, who can tell how soon his glorious advent would have been witnessed? If there has been so great delay, it is because of the feeble faith and defective obedience of the Lord's people. As for our departed friends it does not become us to mourn for them as the heathen mourn for their relatives. Here we would expect the apostle to tell us that the loved ones have gone to be with Jesus, beyond the reach of sin and suffering; instead of that he still fixes our attention upon the glorious advent of Jesus.

"If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." They are to be brought with him; we shall see them when we shall see him. They sleep in Jesus. Are they then in a state of inactivity? Yes as regards this world.

"We say unto you by the word of the Lord." Speaking miraculously. By immediate inspiration. This which I say is the word of the Lord. "We who are alive and remain unto the coming of the Lord" On the supposition that we are then alive, about which we cannot speak authoritatively, the Father having kept the times and the seasons in his own power; "we shall not prevent (anticipate) them who are asleep."

"For the Lord himself shall descend from heaven with a shout." The word shout generally means the cry raised by a multitude. "With the voice of the archangel." In Jude Michael is called the archangel. In Daniel xii. 1, we read of Michael thus: "And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was (the great tribulation); and at that time thy people shall be delivered, every one that shall be found written in the book." A notice of the resurrection follows. "And with the trump of God." God's voice will be heard by all the human family. Now, though he speak in tones of thunder, men, immersed in sin and self, hear him not; in that day his faintest whisper will reverberate through all the galleries of earth.

We may note that the Gr. word rendered *coming* is *parousia*, which rather means *presence* or *manifestation.* The descent from heaven is however immediately mentioned.

"The dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Believers who are alive at the coming of the Lord, and those who are then raised from the dead, shall be caught up in clouds to meet the Lord in the air. This is totally different from the way in which we look at things in these days. We think of departed believers as now with Christ, and as coming with him from the skies. But in order that they may come to earth with Christ, they must have their earthly bodies. "To meet." Gr. *eis apantesin.* The same expression occurs in the parable of the ten virgins: the bridegroom cometh, go ye out to meet him. Believers will join the escort of the Lord and come with him. The Thessalonians were to comfort one another with this consideration.

"But of the times and the seasons, brethren, ye have no need that I write unto you."

They knew that the day would come suddenly, as a thief in the night. A thief comes when men are not looking for him, and in a way that they do not dream of. But these Christians also knew that it was necessary to be always ready, so that they might not be taken by surprise. The children of light are they who welcome the light of God's word, and bare to it the recesses of their heart. They have entire openness of heart toward the Saviour; there is nothing they wish to conceal. They get themselves judged by the word of Christ, and are not dismayed at the approach of Christ. They who shut their eyes to God's truth, will be overwhelmed when the glory of the Lord draws nigh. Sleep is for the night; the slumber of sin demands the exclusion of God's word.

"But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet the hope of salvation."

To be sober we must abstain from the excitements and stimulants of men; having our faculties and emotions in due control. Faith and love combine to make the true invulnerable breast-plate of the Christian, with hope for his helmet. Faith, hope, charity, these three.

WEEKLY REVIEW.

—WE have much pleasure in opening our columns to the following thoughts of a brother missionary in the interior:

"For months past I have been studying this question: "How shall we lead the people of India to accept Christ?" I have been only two years in the country and am an inquirer rather than a teacher. I have read with eager interest everything that I have found in the way of actual experience in winning heathen, "raw heathen" and those who had perhaps for months or years heard the Gospel. Since visiting the Lanowli Camp meeting, Bombay, Secunderabad and Ahmednagar and seeing the different styles of work done I have been especially led to study and pray over this great question.

"Some months ago a writer in the *Indian Witness* said that he felt that the days of bazar wrangling were passed. I feel so too. I rejoice in the plain earnest preaching of Christ rather than abusing Hinduism. I rejoice in the converts from "Raw Heathenism." Some one has truly said that many have faith to sow who lack faith to reap. There is need of faith for present blessing on the truth. Much prominence is given to personal testimony and I believe in it. But is there not danger of an extreme in this direction? I feel that there is need of an earnest presentation of the claims of Christ. Why should people believe in Christ? Who is He? Where did He live? What did He teach? What did He do? Were there prophecies concerning Him and if so were they fulfilled? What claims has He above other great teachers? These are some of the questions that arise in the minds of hearers, and if we wish to avoid discussions we must, I think, give the answers to these and other questions in our presentation of the Gospel. Of course we must not stop to argue with cavillers, but if we refuse to answer such questions as the foregoing we shall give the impression that we have no answers. But a well arranged talk by one or by several which shall forestall questions by answering them beforehand, seems to me to be a necessary preparation for personal testimonies and exhortation to the present acceptance of Christ which shall be intelligent enough to be lasting. There must be a prayerful study of the difficulties in the people's minds.

"I have especially enjoyed reading reports of Mr. Knowles' work. It comes very near my ideal of work. But once or twice I have noticed expressions to the effect that "many more would have accepted Christ on the spot had they not been hindered by Brahmans, Gooroos or some one else." I have often felt that some to whom I was talking would accept Christ if unhindered by false friends or false teachers, but I would not dare say so. Somehow our teaching and our faith must cover all the ground of false teachers and sweep away all hindrances of men and devils by the Power of the Holy Spirit of the Living God. Take away all opposing forces and our work would be much lightened but we need a power that shall overcome all obstacles and confound all opposers.

—LIKE the writer of the above communication, we have been in meetings where it seemed to us that an inordinate importance

was attached to verbal testimony. When the Rev. Wm. Taylor was in this country, he would sometimes, after a powerful sermon on the character and claims of the Gospel, call upon two or three or more who had personal experience of the power of Christ to give conscious salvation, to bear their testimony, and coming thus in the rear of truth, it was often effective. But we have seen sometimes a tendency to rely upon verbal testimonies as taking the place of preaching, and we have thought that an extravagant importance was attached to the mere assertion of one's safety in Christ, a repetition that sometimes degenerated into a routine. When we consider the large amount of matter in the New Testament, designed to command and illustrate and enforce the truths of the Gospel, it shows that the scope of the Christian teacher is very large. If we note carefully the epistles to Timothy, we cannot but see how largely the attention of the apostle Paul was occupied by the very questions mentioned by our correspondent above. As we have repeatedly affirmed, we do not preach the Gospel if we do not exhibit the work, teaching, life, character, death and resurrection of Christ, in such a way as shall be intelligible. Men cannot confide in one whom they do not know. The Acts of the apostles relating to the conversion of the early Christians, cover 50 pages only while the Epistles, treating of the unsearchable riches of Christ, occupy 135 pages. Our Lord commanded his apostles to go, preaching the Gospel, and points out that this means teaching men to observe all the things he had been showing them throughout his ministry. Who is sufficient for these things? asks the Apostle. Our sufficiency is of God.

—His Infallibility the Pope is not under the orders of the King of Italy; but it appears that there is one man who has authority over him, and that is, the doctor. The Pope drinks Bourdeaux wine at dinner by the doctor's orders.

According to a Vatican authority, the following is an account of the way in which the Pope spends his day. He rises at six, and at seven celebrates Holy Mass. At eight he looks over his voluminous correspondence. At eleven he holds his public receptions. At half-past twelve he takes a walk in the garden, chatting with his favourite Cardinal. At two he dines; the repast consisting of one plate of meat and two plates of vegetables; he drinks Bordeaux wine by his doctor's orders. At half past four he receives the secretaries of the various congregations, with whom he confers on Church affairs. At eight he reads the papers, home and foreign. At half-past nine he tells his beads. At ten he sups on an egg and some soup, after which he retires to rest.

—Mr. Devendra Nath Mitra read a paper on "Child-Marriage in India and its remedy," at a meeting of the National Indian Association in London, Sir Wm. Muir in the chair, and unhesitatingly declared his conviction that Government should pass a law making such marriages illegal, affirming that such would be no interference with religion. We have constantly maintained that Government should refuse to recognize compacts of this kind made by adults for children, as binding, until the parties grown to be of age should themselves accept of them. No greater misnomer or absurdity could be thought of, than marriage between little children. Marriage is impossible before puberty, and Government might well refuse to recognize as a fact what is simply a fiction. Government has a perfect right to demand that all marriages should be registered in the Registry office, and to impose upon Hindoos as it does upon Europeans, restrictions as to the ages of the parties.

—We are glad to learn that among those who have found salvation in connection with Mr. Moody's meetings in West London, is a son of the Maharajah Dhuleep Singh. He has become one of the workers. The meetings have been carried on for nearly eight months with undiminished attendance and unabated power. Lady Hope gives, in the *Christian*, a very interesting account of the Revival.

—In the June number of the *Harvest Field* is an article by a Brahman, entitled, What Hindoos think of Missionaries and their work, which is interesting, and may be helpful to young missionaries. We take exception to the following statement:

"It should be remembered that the religions of Europe which yielded to Christianity were mostly puerile, and, at the time of serious contact, were in a miserable state of decay; and neither of these things can be affirmed of Hinduism."

Why this writer should speak of the religion of the Greeks and Romans, in contrast with Hinduism, as puerile, we fail to see. We should have thought the very reverse of this were the fact. To the Christian all idolatry is puerile and worse than puerile, and the proceedings attributed to the Olympian deities are absurd enough. But those deities are certainly not put to shame by the Shiva, Ganpati, Krishna, Devi, Doorga, Hunooman and other deities of Hinduism. The Hindu books tell us that Brahmadeva created all things and then committed incest with his own daughter and suffered the loss of one of his five heads in consequence. The Greek religion was upheld and glorified by the sublimest art. A Greek would have been panic-struck at the sight of one of the images so numerous in India, a great mass of red with round staring eyes. The images of the Gods in the Greek temples, are to this day admired by all lovers of art for their exquisite workmanship; the temples were the perfection of architecture; the praises of the Gods were sung in unrivalled verse. And there was as much enthusiasm in the worship of the Olympians in the days when Christianity began to be diffused as there ever had been. There never was a religion that died harder than the Greek. There were philosophers and philosophical systems among the Greeks for centuries before the Chr. era, but none of these aimed at a rectification of the national religion. In defence of this state religion the Emperors of Rome continued for three centuries to organize the most deadly persecutions against Christians, and 360 years after the birth of Christ Julian was trying heart and soul to save the Greek religion from extinction, but in vain.

—The *Indian Missenger* makes a capital suggestion which ought to be welcomed by all who seek the regeneration of India,—viz that a Widows' Home should be established to afford protection and preparation for usefulness to the Hindoo widows now suffering oppression in the houses of their misguided relatives. Is the reforming spirit in Bombay equal to the establishment of such a Home in W. India?

—The Rev. T. L. Lessel whose death has just occurred in England, was in India from 1837 to 1870 as missionary of the London Society. He laboured in Berhampore and Calcutta.

—The statement, copied by us from a contemporary, that seven millions had in France inscribed themselves as atheists, is incorrect. They described themselves as without religion. A good many more might have done this.

—We have seen a letter of Major Tucker's to a friend of his up-country, regarding the charges made by the missionaries of the Irish Presb. Mission, but are not permitted to reproduce it in print. We had also a visit from Major Tucker and heard from him an oral statement of the matter as it appears to him. We suggested that he should favour us with a statement in writing that we could publish, but he declined doing so. There are cases where silence is golden, but this does not appear to be one of them. Many friends of Missions are sincerely desirous of knowing what the Salvation Army have to say in reply to the things alleged. We take it upon ourselves to say that Major Tucker claims that the Native Christians of Guzarat whom he came in contact with were not saved, and acknowledged that they did not know that they were saved, and were very eager to hear of the way of salvation and to receive by faith the witness that their sins were forgiven. Further that what the missionaries believed an unscriptural doctrine, entire sanctification, the Salvation Army believe to be scriptural. That the Salvation Army do not tolerate caste, but get all the converts to eat with them. The converts are from the Dheds. It is denied that any of the converts are living in sin. Major Tucker says he did not threaten Mr. Beatty, but reminded him that it was against the law of the land to interrupt a religious meeting.

—The last *Indian War-Cry* has some further despatches:

May 28: Glorious news from Borsad. Fire spreading. Send Muktifauj all the cry. 13 souls Palaj. 7 Amod 11 Rudal. 9 Jarava. 5 Rangaipura. Within few days, without Officers being present. Jamadars and Soldiers opening fire distant villages. Grand muster Borsad last Sunday. Marched out over 70 strong. Afternoon grand meeting. Soldiers from many villages testified. Hindoo women lately saved presents Muktifauj 2 Mango and 6 other fruit trees. Ranipur rejoicing. Soldiers ablaze. Skeletons defeated. Glorious meetings and march through village last night. Already about 60 soldiers enrolled. Great bombardment of neighbouring villages. God is with us. Hallelujah!

29: Glorious meetings here. About 60 soldiers arrived this morning. Representatives of 7 villages, walked 10 to 20 miles. Full of fire. 26 souls already. Mostly big men groaning, wrestling. Meeting continues. *Later despatch.* 30 souls more, all but three Hindoos.

—Some of our Salvation Army friends believe that on the very day when the *Bombay Guardian* containing Rev. Mr. Gillespie's fist letter about the Army, appeared, the Editor of the *Bombay Guardian* had a serious fall, and find in it an illustration of the passage, "Touch not my anointed, and do my prophets no harm." The fall was on Wednesday evening; the *Guardian* appeared on Saturday when said editor had nearly recovered from the fall. We have already spoken of the temptation the Army appears to be under to look upon their own work as very distinctively the work of God, and to

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make every adverse word appear perilously sinful. We have received many letters written in this strain.

—Last Saturday's papers contained the announcement of the death of Sir Bartle Frere, May 29th. We have been hearing for sometime of his serious illness and the announcement of his death was not altogether unexpected. The death of one who has bulked so largely in modern affairs, and had so much to do with the uprising of India, naturally bids us pause. The secular papers have given very extended notices of his career. He was born March 29, 1815, and was thus in his 70th year. He came to India, in 1834, one of the first that did so without doubling the Cape. He left India in 1867, but revisited it again in the suite of the Prince of Wales. He came prominently into notice at the time of the Mutiny when he was Commissioner of Sind, and the ability he then displayed in guarding Sind from the infection of the times, had much to do no doubt with his subsequent appointment as Governor of Bombay in 1862-7. He was a member of the Church of England. We have been present when he conducted family worship in the midst of his family, and no one could well doubt on such occasions that he was a sincere believer in the Lord Jesus, and desired above all things to see the Kingdom of Christ come with power in this and in all lands. There were perhaps elements in his character, or in his circumstances that made it difficult for him always to walk according to the demands of the Gospel as understood by evangelical Christians. He enjoyed—and valued—great popularity in India, at the time of his departure. He was most urbane and friendly in his intercourse with Natives. His residence at Dapooli, near Poona in the bubble days of 1864-5, was spoken of the Land of Promise, so difficult for him was it not to desire to meet the views of those who called upon him. His administration at that time was not altogether a success. His Government of Cape Colony has been abundantly criticized, and was not perhaps the happy culmination of his career which he would have desired. The *Times of India* says:

Sir Bartle married in 1844 Catherine, second daughter of the late Major General the Right Hon. Sir George Arthur, Bart., K.C.B., Governor of Van Diemen's Land, of Upper Canada, and subsequently of Bombay. The deceased leaves a son, Bartle Compton Arthur, and four daughters, Mary Eliza Isabella (author of the charming book "Old Deccan Days"), Catherine Frances, Georgina Hamilton Chichester, and Eliza Frederica June.

NOTICES OF BOOKS AND REPORTS.

"*Five years of faith Work in India* or a brief History of the Telugu Faith Mission, By C B. Ward." This embraces the substance of previous reports concerning Mr. Ward's work, noticed by us as they appeared. Many will doubtless be glad to have this complete account of the work up to the present year, in a form fitted for preservation. "Our force from a single worker has grown under God to twenty three male and female workers, and others are negotiating with reference to joining." In the June number of the *India Methodist Watchman* we find the following:

Most wonderfully has God helped in the putting up of the new buildings in Pramoor, and by the time these lines are read, D. V. all our buildings will be under roof. By July 1st doors, windows &c. &c. will all be finished and the houses ready for occupation. How our hearts praise God for this. Amen.

No one can say that the faith principle, so far as it has been followed in this Mission, has failed. There are not many examples of such rapid development in the formation of an evangelistic agency well distributed and with large fields opening on every side.

"*The Zend-Avesta and the Religion of the Parsis.*" By J. Murray Mitchell M. A., LL. D. The great religions of antiquity embraced in the area of the Roman Empire, have mostly passed away, either before the light of the Gospel or before the sword of Mahomed. Among them might be included the Zoroastrian religion, as in Persia there is only the merest handful of fire-worshippers, and even in India there are only about 100,000 Parsees. The Jews in all the world are supposed to number six millions, sixty times the number of the Parsees. Dr. Mitchell says:

Much had been written regarding Zoroaster, and many had been the speculations regarding his doctrines; but no satisfactory conclusions could be reached so long as the Avesta remained unknown. Even before the Christian era Zoroaster had become a mythical personage, and forged oracles were ascribed to him which only increased the perplexity. The laborious researches of scholars like Dr. Thomas Hyde* are deserving of high respect; but such men had to reason from *data* always insufficient and often untrustworthy. A new era in the study of Zoroastrianism began with the labours of Anquetil du Perron.

An extensive literature existed in Persia before the Macedonian conquest. The tradition of the Parsis is that Alexander—"the accursed wretch Sikandar," as they call him—burnt all their books, with the exception of a few fragments. The tradition cannot count for much; for the great conqueror was generally tolerant in matters of religion, and pursued, as far as possible, a policy of conciliation. The disappearance of the ancient books is rather to be regarded as the result of the centuries of confusion that succeeded the Macedonian conquest over the countries in which the Zoroastrian faith generally prevailed. Be this as it may, we have reason to believe that by far the greatest part of the Avesta was composed at various dates ranging over the space from about the seventh to the fourth century before Christ. Portions may be still more recent; and it is possible, and even probable, that some additions were made as late as the fourth century *after* Christ, or even later. The work, as it stands, in not only fragmentary, but chaotic; wonderfully little skill having been exhibited in the arrangement of its component parts.

About Zoroaster himself we must say a few words. Some able men daubt his very existence and find in his history only a mythical description of elemental war—an atmospheric storm. † On the whole, however, we hold that he actually existed, and that he was possibly a Bactrian, but probably a Mede There is reason to believe that, while the Medes were under Assyrian dominion, their religion had to some extent become mixed with that of the conquerors; but that, when the foreign yoke was thrown off, an earnest attempt was made to revive the ancient Aryan faith. With this reformation we may perhaps, provisionally, connect the name of Zoroaster. Thus, in round numbers, we can with some probability assign his era to the commencement of the sixth century, or perhaps 610 B. C. Such, at least, was Dr. Haug's final opinion. *

The greater part of the book is occupied with the consideration of the Religion of the Parsees as it is set forth in the Zend-Avesta. But just as the exclusive study of the Vedas would give one a very defective idea of what is now the religion of the Hindoos, and just as the Bible would give one a very imperfect and incorrect idea of the religion of the Roman-Catholics, so the study of the Zend-Avesta does not give one a very adequate conception of the actual religion of the Parsees of the present day, who have, unquestionally, picked up a great many doctrines and customs of the Hindoos. Dr. Mitchell, in the conclusion of his work, points out a number of particulars in which the religion of the Zend-Avesta strikingly differs from Hinduism. We take the following two extracts from the Conclusion.

6. The notion of Sin in the Avesta is exceedingly imperfect. Evil, as dwelling in the heart, is very seldom mentioned; external pollution is nearly all in all. Hence, such a piercing cry as that of the Psalmist: "Pardon mine iniquity, for it is great," is never heard. Equally unknown is the feeling, akin to rapture, which is expressed in the words of the prophet Micah: "Who is a God like unto Thee, that pardoneth iniquity?" We see no sad introspection, no wrestlings of the spirit with inward corruption, no "bitter thoughts of conscience born," no cry of self-despair like this: "Who can understand his errors? Cleanse Thou me from secret faults."

8. The idea of Salvation does not appear in the Avesta. No contrast can be more complete than that which exists between its mode of treating sin and the Christian doctrine of the Atonement. Not a few writers who do not accept the fact of the atonement made by Jesus Christ have yet been awed by the sublimity of the conception—the conception of the Son of God becoming the Son of Man, and, by His obedience unto death, bringing sinful man to God; and nothing, surely, could set in a clearer light the essential evil of sin, and also both the divine righteousness and mercy. Even unbelievers have repeatedly confessed that the doctrine of the atonement has a strange power of stirring the deeper and better emotions of the human heart.

Dr. Mitchell has rendered the reading public of England, and also of this country an important service by the preparation of this book. He has given a measure of attention to the subject that few are in a position to give. Many will read this book that would not read the more voluminous works of Dr. Wilson or Dr. Hang.

"Report of the Canadian Presbyterian Mission at Indore and Mhow." 1883-4. The Rev. Mr Campbell had charge of the Mhow station; he has now gone on furlough, and is succeeded by Rev. J. Builder; the Rev. J. Wilkie has charge of the Indore station. Of the Zenana ladies Miss Rodger left India last December, and Miss Macgregor and Miss Ross are carrying on the work at In-

* *Veterum Persarum et Parthorum et Medorum religionis historia.* 2nd edition. Oxford, 1760. The first edition, with a slightly different title, was published at Oxford in 1700.

† Professor Darmesteter and others. See his treatise, *Ormuzd et Ahriman, yasnin.*

* Haug, who at first maintained that Zoroaster might have been as ancient as Moses, and must have been before 1000 B. C., in later years altered his opinion, and supported the view now expressed. It nearly agrees with that of the Parsis. But the question is by no means finally settled. Professors Roth and Tiele will not admit the older part of the Avesta to be later than from 1000 to 800 B. C.

dore. At Mhow the Misses Stockbridge are doing good work in School-teaching and Zenana visiting. There is a large number of Native agents at each station, Catechists, Teachers Bible-Readers &c. The communicants number 59. Baptized adults last year, 9. We make some extracts. Mr. Campbell says :

The means employed—have continued much as before:—Sabbath morning service ; do afternoon service, conducted as a bible class for preparation of the S. S. lesson; S. School; and evening service which is held daily; schools, Bazaar and village preaching, visiting of Hospital, visiting and teaching of women in their homes, women's meetings, Lending Library, itinerancy, giving of medicines, sale of scriptures and other books, distribution of leaflet tracts &c.

Rutlam (87 miles N. W.) was also visited twice by rail. The three Jain *sewaks* (ministers) continue to declare openly their belief in Christ and say they are teaching their people about him, but still hold back from the consequences of baptism. Through them one or more others seem to have come to the same position. The young Raja, both in the liberty he gives us to work and in his treatment of us personally, manifests a spirit quite in harmony with the praises which Natives and Europeans alike bestow on him as an enlightened and virtuous ruler.

Mr. Wilkie says :

There has been in the past year on the whole a growth amongst the Christians, but they are as yet far from manifesting as much of that manly independent Christianity as I could wish for.—In the past, I fear, there has been too much done for the Christians—perhaps a necessary result of the time—but certainly with very injurious effects upon them. In many cases on a person becoming a Christian, because of persecution, he was taken under the care of the Missionary and through his too tender nursing grew up a weak dependent rather than a strong Christian. Every burden was thrown on the too willing shoulders of the Missionary; every thought and idea as to work or Christian effort was borrowed from the same source, and so to-day we have in India such a number of spiritless weaklings, who live clustered around the Mission Bungalow, dependent on the Mission funds, neither prepared nor willing to endure hardness as good soldiers of the cross.

"*Report of the N. India Missions of the Methodist Episcopal Church.*" We have here the Presiding Elders' Reports of the Oudh, Rohilcund and Amroha districts. The Report of the latter is in his own vernacular, the Hindustani. The total membership is 4,400, an increase of 829 in the year, the probationers numbering 2,176, and full members, 2,224. Adults baptized, 365. Local preachers, 92. Vernacular schools, 368. Boys, 4681; girls, 2319. In Anglo-vernacular schools, 2763. Sunday-school children, 15,334. The advance made in 1883, as indicated by the figures, is marked and most encouraging, especially in view of the fact that the number of missionaries in the field was less than it has been. This was especially the case in Lucknow, yet more accessions from heathenism are reported there than during the first ten years of the Mission. The gains had been chiefly from the lower class of Hindoos. Dr. Wangh thinks house to house visitation the most effective form of work. The amount contributed for the support of pastors, was Rs. 6,565, but of this Rs. 5,450 was for the pastors of English Churches in Lucknow and Cawnpore, leaving Rs. 1,115 as the contributions of the Native church for their own pastors. The P. E. of Rohilcund says the 117 Native preachers and exhorters of that district receive salaries from the Missionary Society, though several are partly supported by the Native Churches whom they serve. This Mission, so highly prospered in many respects, has much progress to make in this matter of self-support, and we hope the day is not distant when not only the Native Pastors, but the catechists and teachers of Native Christian schools shall be supported by the Native Christians. Rev. Dr. Scott, Principal of the Bareilly Theol. Seminary says :

This Seminary is steadily working up a better qualified Native ministry for evangelism and pastoral work in our mission field. Since this Seminary was founded 62 have graduated in the regular course of study and 29 have taken a partial course, making 91 that have been instructed here. With a very few exceptions, these men are in the active ministry and are doing good work. The number of men turned out from the school does not at all meet the demand of our expanding work. At one time it was feared that we would not find places for all our graduates, but the supply is much below the demand. A class of seven will graduate in December.—We maintain the plan of training our students *in the work*. All preach regularly, and to some extent do pastoral work, among the Christian community. They carry on colportage work at the Railway station and in connection with preaching.

We hope to make some further extracts from this interesting report.

"*Report of the Bengal Mission of the Free Ch. of Scotland.* The Rev. G. D. Maitra is Pastor of the Bengali Mission Church, which has 67 communicants. There is also a church of Madrasi Christians with 36 communicants. The Rev. K. I. Macdonald reports favourably of his work among the English-speaking Hindoos. The College students number 288; school Dpt. 880 : Marked progress has been made in the Female Normal School. Interesting notices of the Zenana work are given in the Report. The women of the Zenanas are gradually obtaining more liberty. Chinsurah, Culna and Mahanad are included in this Report. In all the Native churches there are 151 communicants. Total of scholars, 3,172.

"*Faizabad Zenana Mission.*" Miss Fallon, formerly of Bombay, now in Faizabad, reports :

I would say that the object of our Mission is to reach native women *in Zenanas*, to give them as much general and useful education as possible, and, above all, to try and lead them to think of a life beyond and the interests of eternal things. We have established schools for Mahomedan and Hindu girls, and, in this way, many homes are influenced, for we are constantly being asked to visit the mothers of our pupils.

"*Faith the true Philosophy of Life.*" By Dr. R. Grau, Theol. Prof. Konigsburg. Translated from the German. Bombay Tract and Book Society. 58pp. We had occasion to speak a year or two ago of a tract or treatise by Dr. Grau on "Faith the Highest Reason." We have read the present production with much pleasure, and are persuaded that the labour of translation has not been thrown away. By Faith is here meant the Christian faith, faith in Christ; otherwise it could not be said that faith is the true philosophy of life ; for faith derives its character from its object, and is effective for good or evil according to the character of its object. However, the following extract will show the sense in which the author uses the word :

We may begin then with the assertion that man was intended by nature for faith. The ancient Church Father, Tertullian, could tell the heathen, that the human soul was Christian by nature, for it bore within itself the destiny to become Christian. Man comes into the world with an inheritance of faith and hope, and without this equipment he would be unable to undertake the duties of life. This truth was insisted upon by Origen in opposition to the heathen Philosopher Celsus who attacked the Christian religion, and mocked the faith of Christians, in things, not seen. "Most human things," said Origen, "depend upon faith. People go to sea, marry, plant and sow, select a profession, all in faith that it will be for their good, though it may turn out otherwise. It is faith which encourages a man to attempt difficult undertakings with the hope that they may be successful. Faith and hope animate them in carrying out many arduous tasks." This is the case with youth ; and aged people, with all their superiority, look with surprise upon what young men with immature intellects and untried powers have accomplished through being strong in faith, confident of success, and trusting that the order of things is established in their favour, and that it would not allure them to their destruction. Although mature intellect aided by experience censures this conduct, because it takes no account of dangers and risks, the result, however, shows that this blind faith may be a virtue, just as in love it is not a mere weakness to be blind, but a force *without which true love cannot exist. Upon such confident action the whole progress* of universal history is based; a progress which goes on from generation to generation, each of which takes up the work with renewed faith, and consequently with renewed vigour after the aged having exhausted their patience retire feeling that all is vain under the sun.

What is the secret of this faith and upon what is its strength based? It is an echo and relic of the Paradisaic nature, and of uninterrupted peace with God ; a prophecy of a future higher life; a plant nurtured by that God, who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. v. 45.) Yea, if we look closely into this matter, we see in it the germ of the filial relation between man and God. Is not every infant born into this world entrusted to the love of its mother, and the care of its father? It enjoys protection and nursing before it knows what they are, or can ask for them. What wonder is it that man, who, from his earthly father's house, begins life, with the faith that he will not fail, should in a like manner enter the house of Him of whom the whole family in heaven and earth is named? Is not the mystery that we ought all to be children of God enshrined in the natural miracle and mystery that we all come into this world as children? In fact there could not be a human father, were there not a heavenly one. Does not the great German Poet say?—"Every thing transient is only a figure."

He goes on to consider the insufficiency of natural faith, of natural optimism, of pessimism, which he traces through the religious thought of Greece, Rome and India.

In Buddhism we see the sad end of the Prodigal Son who went forth from his father's house, and gradually squandered his rich inheritance. Buddhism is the religion of bankrupt Paganism, and human nature, consequently it is the most wide spread of Pagan religions, and it is the only one of them which

with a powerful propaganda has made converts among foreign nations. What wonder then that it is beginning to spread among the lost sons of Christianity in the form Pessimism. Christianity, it is true, makes nations to be long-lived, yet the fact that our sons are falling away proves that our nation is growing old. Young Heathenism among us is quite grey-headed, for it can only begin with the last stage of the Prodigal Son, namely the husks. The intention to begin thus was quite seriously entertained. Schopenhauer in fact proposed, that for every Missionary sent by us to India, a Buddhist should in all fairness come to us, and that if this were done, it would be found that Buddhist truth would gain the victory.

We shall at present merely say to the Apostles of Pessimism that we know what they wish us to do. They invite us once more to leave the Father's house which we re-entered on our conversion to Christianity, and to begin where the Prodigal Son ended, namely with the husks.

He then goes on to speak of what the Gospel brings to the believer, pointing out that faith has to be exercised by all, God's invitation is for all and that faith is needed by all, and the relations of the cross to all. Faith is not emotion, but it is trusting. There is much that is suggestive in this little book, and we heartily commend it to educated Natives as well as to Europeans.

"*Christ Foretold*," by S. P. Jacobs. In this little tract of 28pp. the prophecies concerning the Messiah are very happily and strikingly presented. It is well adapted for distribution among English-speaking Natives.

The Bombay Guardian.

SATURDAY, JUNE 7, 1884

APOCALYPTIC SKETCHES. LXIII.

THE great event in these prophecies is the manifestation of the Church as a bride prepared for her husband. This is that to which Christians are to look forward and hasten. Their perfection is to be found in their union. So long as we cherish the idea of divided interests, and allow our sympathies, prayers, efforts and gifts to be absorbed by the particular body with which we are connected, we are not pressing towards the mark of this high calling. Love is the bridal preparation. There is, first, the realization of the mighty love of Christ, assuring us that Christ himself will look after our own needs, and discharging us from all obligation to look after them, setting us free to use all our powers and appliances in the exhibition of love to the brethren and love to all men; and next there is this life of love to others, whereby we walk even as he walked. The preparation of the bride is in her conformity to him who hath left us an example that we should follow in his steps. Then will be understood the meaning of the words, I am glorified in them. The glory which thou hast given me I have given them. The New Jerusalem shall be seen coming down from God out of heaven. The Jerusalem that now is, the Christian Church, looks far too much to the world in the prosecution of her work; to nations in whose government are many things utterly opposed to the spirit of the Gospel, and whose patronage makes a gulf between one part of the Church and another; to the commerce of the day, which sends seducing poisons to all nations, tribes and tongues; to the wealth which is such a mighty Mammon in Christendom. But the bride made ready is a church in which the principle of faith has the fullest exhibition possible. Not by might, nor by power, but by my Spirit, saith the Lord. Our Lord is a jealous Lord, and seeks a people who find their all in him, and believe that all is secured when they have the smile of his approbation.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell (tabernacle) with them and they shall be his people (peoples) and God himself shall be with them and be their God." Rev. xxi. 3.

When Peter was on the Mount of Transfiguration, he proposed to make three tabernacles for Jesus, Elijah, Moses; not knowing what he said. Presently the cloud of the divine presence came down and tabernacled upon them; they were all gathered into the tabernacle of God. The Kingdom of heaven belongs properly to this earth; but the little faith of Christians has relegated it to the skies and set up an imitation of it on the earth. The Kingdom of heaven comes to earth when the New Jerusalem comes down from God out of heaven, when the bride is adorned for her husband. But in that day the earth will be a new earth, the heaven a new heaven. The believer will have a body like unto his glorious body, transfigured, luminous, no longer corruptible; spiritual, in perfect harmony with the spirit; carrying out the will of the Spirit, even as Christ's body carried out the will of the Spirit that dwelt in him. The believer will have an immediate consciousness of the indwelling divinity, just as Jesus of Nazareth had. "God will be their God." How often this promise occurs in the Old Testament. Yet who understands it? God is God to me; all the fulness of the Godhead is united to me. He worketh in me to will and to do of his good pleasure; he is in my will and in my activity; my will is united with divine love, and is employed not to advance my own interest, pleasure, reputation or wealth, but the interest, pleasure and honour of others.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away." 4.

God himself shall be known as the God of all grace and consolation. "I, even I, am he that comforteth you." Many of the sorrows that Christians experience, are due to the fact that they do not know what God is to them. Theirs is a very light affliction compared with what Paul endured, for instance, at Philippi; yet with hearts full of joy, he and Silas sang the praises of God. The love of God shed abroad in the heart compensates for all possible trials. Death then shall be swallowed up of life. No cry of anguish shall be heard in the kingdom of God, for the hand of a loving God shall be seen in all events, actual and possible. Modern science, or we may say the beneficence of our Ruler has discovered in nature, i. e. in God's treasure-house *anasthesias*, means of vanquishing pain. But where is the medicine that can minister to a mind diseased? There is balm in Gilead; there is a divine Physician who knows how to save his patients from themselves, and enrich them with the riches of his own being. "He shall see of the travail of his own soul, and be satisfied." "My people shall be satisfied with my goodness." The former things are past away. Even the present condition of the church belongs to the things that must pass away. Christ must be all in all and all in each.

ADDITIONAL REMINISCENCES. X.

Extracts from diary. Bombay, 1863.

February 15. Happiness is in loving. God is happy because he is Love. He makes us happy by making us like himself in love. He delighteth in mercy; I am to find my delight in mercy. The steps of a good man are ordered by the Lord, he delighteth in his way; he is a good man because his steps are so ordered; God delighteth in the steps which he orders, delighteth in all the means and influences by which he brings us into conformity with himself; and we are to delight in every thing by which we can ameliorate the conduct of others. Let me try each day how much I can have of this happiness of loving, how much I can bless. God is happy in making me happy; it is my duty then to be happy, for his sake. It is clear as day to me that God is willing to spend a hundred fortunes in giving even a momentary joy to his creature; yes, for he is constantly doing it. Omnipotence waits as a servant upon the least imaginable interest of the child of God. Without it and all the rest of the divine perfections, not one letter of one of these words could I write. Without my Love I can do nothing. He hath wrought all our works in us.

18. I have formed thee for myself. The necessity of this existence is found in Me. The law of thine existence is found in Me. In me is infinite fulness, and love which demands the communication of that infinite fulness. I have formed thee expressly for the communication of myself. As water seeks its own level, so I seek thee. As a lower reservoir to a higher so art thou to me; but the higher is inexhaustible. And while all is of me, so all is to me. Look abroad upon the world, the universes that embrace each other, sphere enclosing sphere, starry heaven above each starry heaven, illimitable, unfathomable, inconceivable in immensity, and behold in these the riches of him who hath formed thee for himself.

We are partakers of a divine nature. The law of God's existence is found in himself; and every necessity of his nature is found in himself.

Let God be found in me, uttered by me this day. His thought in me; his will in mine; his deed, his word in mine. Let my heart have his love; my mind his aims; my life his life. ——Oh that perfect love may find its way through me to its many objects.

22. Have just seen a boy of 9 years expire, amid weeping relatives.——All true life is in God. Nothing more desolating them to know creatures apart from the Creator, mortality apart from immortality. To know Thee is eternal life. I thank God for the marvellous development of this life made to me of late. How much of life is unceasingly slain by our ignorance. "I in them." "The glory and the image of God." It is the very perfection of this microcosm in which the Creator and the creature dwell that causes men to lose sight of God. The thought is so marvellously, so immediately, so completely carried out, that I find it difficult to perceive the divine agency by which it is carried out. I speak and it is done; I think and it is written; I will and it is spoken; but there is nothing in all the universe more exigent of omnipotence, omniscience, divine goodness and condescension and truth and wisdom and sovereignty universal,

than these very processes. The highest attainment is to see and know habitually that all the phenomena of our life, motion, assimilation, circulation, respiration, thought, volition &c. &c., are as truly the exhibitions of Godhead as anything seen upon the throne in heaven. I in them and they in me that they may be made perfect in one, perfect in us, that the world may know that thou hast sent me. Redemption is throughout a marvel, for it finds us in falsehood, and brings us into the realm of truth; and the later teachings are more marvellous even than the first. Christ in me the hope of glory. A new creature—all things of God ——To have fellowship with Him in the acts that we regard as most distinctively ours.

23d. 'He shall gird himself and make them to sit down to meat and will come forth and serve them' Luke xii. 37. This passage seems to be fulfilled in my experience. Blessed servants; the Master serves them. If I were on the throne and God my chief minister what more could I do for myself? This is the mystery of Love. Infinite perfections watch my volitions to carry them out,

March 1. I begin a fourth month of this divine life. How many? Two and forty? It strikes me to-day as not impossible. I have no dismay at the idea; for I am lifted above impatience, though not desire. 'I can do nothing of myself.' Apart from him I should find it impossible to do any thing whatever. How then can I, remain apart from him, be said to have existence? I have no existence. I am in him. 'Not I, but Christ liveth in me.'

8. A re-inforcement for the Am. Mission has arrived this last week, 3 missionaries. There are 12 Am. Missionaries here now.—— God delighteth in mercy and he is sovereign. He may do what he will with his own. No one may call him to task. He acts in the most entire independence of man's criticism. He obeys his own impulses. He may be as prodigal of his gifts as he will, as impassioned in his love; who shall say, What doest thou? God is not kept back by conventionalities as we are. I that speak unto thee am he. Besides me there is none, I know not any. I am and there is none else. I have loved thee with an everlasting love. I am love and without me thou canst do nothing. Infinite love is concerned in uttering thy every volition. Whatever manifests thee much more manifests me. Thou canst not trace thyself, but only me. I will show thee greater works than these. I will perfect that which concerneth thee. I have formed thee for myself.

THE SLOTHFUL SERVANT.—*Matt.* xxv. 24-30.

Rev. Wm Bell M. A.

The case of the slothful servant in this parable is that part of it which contains the profoundest lessons, and the most solemn warnings. It may be profitable, therefore, to give a brief consideration to it.

Observe what the crime of this servant was. It was simply this that he did not use his talent. We are not told that he was a man of vicious habits. He may have lived a very respectable life. It is possible that his neighbours regarded him as a man of exemplary character. He did nobody any harm. If he could, he would do any one a favour. It is not unlikely that he was straight in all his business transactions. In fact, the man's life, so far as this world was concerned may have left to most eyes little to be desired. We are not bound to suppose that because he left his talent for God unused, he was too lazy to engage in the occupations of this life. We may take it for granted—it will add to the force of the parable if we take it for granted—that he was zealous in regard to the business of the world, that he was a respected member of society, that he had few enemies and many friends.

The crime of the man was that being entrusted with a talent for serving God, he made no use of it. The parable does not say that he abused it, simply that he did not use it. This did not seem to be so great a crime after all. If the man was ever troubled in his conscience about it, and went to any of his worldly friends for advice, they were sure to laugh him out of his scruples, and tell him that he was taking things too seriously. He himself may have come to believe that they were right; for it is a solemn law that when a man smothers the reproofs of conscience, he is given over to believe the deluding words which he first of all wishes to be true. He was not one to whom many talents had been entrusted. He had only one. Would it be of great consequence if that one were left to rust? The master might have reason to be angry if those servants who were put in trust with ten or five talents allowed so much that was valuable to lie idle. But he would not miss the gain that one talent might bring. Thus the man's very condition as a man of small endowment became a snare to him.

Let us beware that no such delusion gets possession of us. Those who feel that they have decided natural gifts which will enable them to serve God in some of the more public ways, are in one sense in less danger than those who feel that their gifts are of a very ordinary kind. When we have not much to trade with for God, we are apt to think that He can dispense with our services altogether. If we could preach in a style that would attract thousands, if we were wealthy and could give large gifts to missionary agencies, if we were blessed with large intellectual powers and could write articles and books in defence of the Christian faith, we should account it a sinful thing to let such talents lie idle. But when we are only able to do such things as teach a class of children, or distribute tracts, or pay a visit to a sick person, or speak a feeble word for the Master in private, we do not think that our services have much value, or that they will be much missed. So thought this servant who went away and hid his talent in the earth. It was a great mistake on his part, let us see that we do not repeat it.

One often hears it as an excuse from people when they are asked to take any part in Christian work, that they have not the gift for it. I am afraid the excuse is not always valid. There are no Christians, we may safely say, who are absolutely without the gift to do anything. True we cannot all do the same work, any more than in other societies of men united for common ends all can do the same work. It is not every one who can be Commander-in-Chief, nor every one who can take charge of a regiment, or officer a company. Every man has a talent peculiar to himself, which fits him for a particular sphere of duty. In His church Christ has given 'some to be apostles; and some, prophets, and some, evangelists and some, pastors and teachers.' But that we cannot engage in the prominent parts of the service is no reason for doing nothing at all. Are we sure we have no talent? We once thought we had; for there are few Christians who, when they become Christians, conclude at once that they can do nothing for Christ, and do not resolve to find out some way of serving Him. The most indolent of us once thought we had a talent; we had our fingers upon it; we put it out once or twice to service; but we have allowed the dust of the world to drift deep upon it, and it has become as good as lost to us. Yet it was ours, it is ours still; and if we are wise, we shall begin at once to unearth it and trade with it for the Master.

Observe that the Lord of the slothful servant appeared at last and summoned him to His presence. So will it be with each of us, whether we have been idle or diligent in the Lord's service. For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.—II. *Cor.* 5, 10.

And now see how the neglect of this servant leads him into still graver sins. He must find an excuse for his neglect, and he offers one which amounts to a defamation of the character of his Master. See verse 24*th*.

We may ask whether this view of his master was the real cause of his slothfulness or whether being slothful first of all he invented this view to be a cloak for his sin. In either case he was to be blamed. If the figure of so hard and unreasonable a master had really taken possession of his mind, whence did it arise? Did what he knew of his master already support him in such conclusions? Had he had experience enough of his master to justify the belief that this was his real character? Or had he listened not to his fellow-servants who used their talents well, but to some who were evil-affected toward his master, and who were too glad to paint him in these dark colours? Or was the representation simply a figment of his evil imagination? Was it his *own* character projected on his master that he saw?

Whatever the reason was why he held these views of his master it was totally insufficient; and there are multitudes of men in the world who hold similar views of God for reasons which are just as unjustifiable. They have derived none of their knowledge of God at first hand. Others have reported evil of Him, they have assented to their words. They have seen evils, dark and mysterious in the world, and they have thrown the blame of these on the world's maker. Above all they have trusted the account which their own hearts gave, and that account has been unfavourable. Why it should be so it is hard to say; but the natural hearts of men do not lead them to think kindly thoughts of God. This is one of the mysterious things twisted up in that horror of mysteries—sin. It is characteristic of sin to malign God. Out of the swamp of our perverted natures rise such shapes as are more fit representations of demons than of the pure and loving God. *Such shapes are the natural offspring* of our evil hearts, but we are to be blamed if we accept them as representations of what God really is. If He had not revealed Himself, indeed, we might have had no other alternative but to believe in the God our sinful imaginations painted. But it is not so. He has spoken to us of Himself in no doubtful language. He has done more than speak. He has lived in our nature. In Jesus Christ, the depths of the Godhead are opened to our eyes, and we behold what God is through the veil of our humanity. In Christ we see the Godhead in union with our humanity laying itself out to be by sacrifice a redeeming force among men It is for our redemption that the Son of God takes flesh, and lives the perfect life, and lays down that life on the Cross. This is what God *is*, however we choose to regard Him, and if we do not take the pains to find this out for ourselves we shall not be excused for the misrepresentations of Him which have taken possession of our minds. The slothful servant may have misconceived God but *it was his own* fault that he did.

If, on the other hand, these dark views of his master were a cloak of hypocrisy meant to conceal the real cause of his neglect, his self-love, he was in a worse plight still. He begins by being idle, and to put a show of reason on his idleness he traduces the character of God. See into what deep sin his sloth has led him. He could hardly have meant to end so badly as this when he hid his talent in the ground. But sin will go to any length, especially when it is driven hard to find an excuse for itself. The sin of neglect wuxes into the sin of insolence and insult, which when used against God in the face of such a revelation as He has given us comes dangerously near surely to the unpardonable sin which puts the offender beyond the pale of forgiveness. The slothful servant does not mince his words. It is the picture of a grasping unscrupulous master that he draws; one who reaped where he did not sow, putting his sickle across the boundary line of his own fields into his neighbour's standing corn when,

ever he had the opportunity; one who gathered where he did not scatter, who looked for grain where he had not spread out the sheaves of corn to be threshed. What a base traducing this picture was of the Reality. How different was that God who in Jesus Christ gave His very life away for the redemption of men's souls from this hard griping master who scraped to his own heap whatever came within his reach, and expected returns where he had made no outlay.

But this servant, now both 'wicked' and 'slothful,' was to be dealt with on the terms he had chosen. There is a passage of scripture which says, 'with the forward Thou wilt show thyself forward'—Psalm 18, 26. He had pictured to himself the kind of judge he could have to deal with, and now the Judge will wear that aspect which had been put upon Him. We are not to suppose that the words of the 26th verse are an admission of the calumnies which the servant had profanely cast at his master. The master does not confess himself to be what the servant had represented him, but only proposes to make his own words the instrument of judgment. Out of his own mouth he shall be judged. We may suppose the master in the 26th verse indignantly repeats the insolent charges of the servant against him, in a tone of voice that rises to an interrogative. 'Thou knewest that I.....not scatter? Thou knewest that? What course of action then was the proper one for you to have taken?' 'Thou oughtest &c.'—v. 27. As though he had said: whatever my character might have been, you were still my servant. If I had been the hardest and most avaricious of masters, as you have said that I am, you were still bound to do your duty by me. Whatever my faults might have been, you had no right to draw upon them to excuse your neglect. Nay, if you knew I was such a master as you have described me, you ought to have fortified yourself against my rigour by putting your talent to some use. To *let your talent* rust was not the way to ease the temper of a greedy master. It was not much perhaps you could have done. But if you were afraid to venture on trading, you might at least have put my money into the bank, and at my coming I should have received it back with the interest. (The original is, '*thrown* my money to the bankers,' and expresses how little trouble it would have been to the servant to have thrown down his money-bag on the bankers' table.)

The condemnation was complete, and the injured master proceeds to give orders to deprive the worthless servant of the trust he had used so ill. 'Take ye away &c.'—v. 28. 'For unto every one that hath shall be given, and he shall have abundance;' as one well says, "this is the case with him who *has* what he ought to have; who *has* it because he has made a right use of what has been given to him." "But from him that hath not, even that which he hath shall be taken away; as the same writer says, from him who *hath* not what he ought to have, because he hath not used aright and improved what he graciously got, shall be taken away what be *got* in grace, and thus what, in that respect, he *has*."

The end was calamitous in the extreme: 'and cast ye out' &c.—v. 30.

What does this parable teach? We are servants and each of us has been entrusted with some talent. We have a Master, who will one day call us to account. He is not the hard unreasonable master this servant painted Him. He is a kind, generous, sympathizing Master. He knows the extent of our trust, and will not require more of us than we may justly be expected to accomplish. For the service He requires He undertakes fully to equip us. He delivers us from the bondage of self and sin, and transforms us into the willing servants of One whom to serve is a delight. He puts His strength at our disposal for the performance of the task He assigns. But He *does require us to be faithful.* He will not relax His claims on our service. Whether we serve or not, He is our Master, and neglect will incur guilt and bring condemnation. It will be our fault if His service is not a delight; and no pleas will avail to excuse us which are grounded on the alleged burdensomeness and wearisomeness of the task He has appointed? This is the solemn lesson of the parable; may the Spirit of God apply it to all our hearts.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—In your issue of the 17th inst, you published an extract from the *War Cry*, and referred to it in an editorial paragraph as showing "that Major Tucker and his associates are having considerable success in Gujarat." Having had more than 15 years experience of Mission work in the province, and as missionary in charge of the Borsad station and district, having had ample opportunity of observing Captain Grundy's work, I am in a position to offer an opinion on the subject, and if what I wish to say be not very startling after the style of Salvation Army reports, or should be in any way depreciatory of that gentleman's proceedings and his converts, my despatch "from the seat of war in the jungles" shall possess at least one merit of which his are virtually void—it shall be in strict accordance with well ascertained facts. It is my humble opinion that misrepresentation cannot serve the cause of truth, and, speaking deliberately and advisedly, I characterise the *War Cry* accounts of what they are pleased to call "the glorious work of God in Gujarat," as being on the whole fearfully misleading and in regard to several matters of detail absolutely the reverse of accurate.

And who is this Captain Grundy who, to put it somewhat after his own fashion, goes forth conquering and to conquer, at whose presence the Devil flies, and under whose mighty influence towns are shaken and whole communities deeply moved? He is simply a converted sailor fresh from England, an uneducated ignorant man, utterly devoid of any qualifications for the work he alleges he is carrying on with such glorious results. He arrived in Bombay on 4th April, left for Gujarat on the 7th "to help the Major, eat native food and sleep under the trees." He reached Borsad on or about the 9th, and, in a month or less, he is able to report, "during our five days tour we have seen over 150 souls profess to find the Saviour, out of that 150 only 18 professing Christians, the rest all rescued from the superstitions of Hinduism." As the *War Cry* says, "nothing surprises us now," for the age of miracles has not passed. Captain Grundy, I may remark, does not understand the vernacular, yet his reporting power is really marvellous, but unfortunately he appears to depend on his memory for his illustrations and on his imagination for his facts. In other days, true men of God appeared in the moral wilderness of Gujarat and, qualified for the work as few others were, as all who knew them can testify, they preached a full, free, and present salvation to all who, believing on the Lord Jesus Christ, should turn from dumb idols to serve the living God. Their learning and spiritual power were unquestionable, their faith was strong, their love to Jesus and human souls burning and intense, yet they often, wearied in mind and body and sad at heart, were forced to take up the language of the prophet and say, "who hath believed our report?" But this "novice," ignorant alike of the Hindus and their religion, their customs, languages, modes of thought, issues forth from Borsad, accompanied by two or three perverts with a flag fluttering in the breeze, cymbals clashing and drums beating, when, lo! a system hoary with antiquity reels and staggers like a drunken man, in one day over 70 profess salvation, and in five days over 150 get this blessed *mukti*, get "properly saved," and are rescued from sin, Satan and superstition. Many others too are "out," and the Devil has an uncommonly hard time of it! all this, *prima facie*, looks suspicious, and when examined in the full light of truth will be found to be neither more nor less than a ridiculous farce which can deceive nobody. It may please the readers of the *War Cry* who were lately told, "Major Tucker has returned to Gujarat...look out for startling news," but the Christian public and more especially all missionaries will do well to take good note of what follows before they conclude that the Holy Spirit sanctions Captain Grundy's means and methods, and be induced to imitate his example.

After all, the only true test is the one supplied by our blessed Lord, "by their fruits ye shall know them," and, taking these words as my motto, I shall state a few facts regarding the Salvation Army perverts and then, if time permit, deal briefly with its work as affecting recent converts and the heathen at large. Of the leading perverts in the Borsad district I believe I am correct in saying that only four are, or rather *were* communicants in connection with the Borsad Church. Of these three are ex-mission agents, two of whom resigned years ago rather than conform to certain rules which the Presbytery in its wisdom had seen fit to pass for the regulation of the labours of the catechists and evangelists employed by us—rules purposely framed with a view to prevent their engaging in any secular work—while the third, who was found guilty on his own confession of complicity in an attempt to defraud, resigned only four months ago in order to save himself from instant dismissal in disgrace. Three, therefore, had a grievance and the fourth, a woman, has been drawn into it by her husband.

With regard to the others at Borsad, two families were expelled from the Church and Christian quarter by the late Mr. Taylor for fraud and deception which they tried hard to conceal by barefaced and deliberate lying. These people, though, when called on in public ready to hold up their hands and announce that they have got *mukti*, are nevertheless not ashamed to acknowledge before me and others that in reality they have got no *mukti* at all. They occupied an isolated position, deservedly ranking as common Dheds and acting as such in almost everything, idolatry included. "We had no master" (dhani) say they, "but now we have got one." Their taking of *mukti* is, therefore, by their own showing only a futile attempt to better their social position.

The other two remaining cases of conversion at Borsad are sadly interesting when viewed in relation to their past conduct and their present profession and practice. One of these men has been naturally bad from his youth. He was imprisoned years ago for the writing of notices threatening incendiarism; he has led an immoral life, having had at different times not less than two or three women; and was so abandoned that he has often, for the sake of gain, played the part of a professional exorcist, casting out devils by the help of Beelzebub. The other man, after divorcing his married wife, formed an unholy intimacy with a shoemaker's, a rank heathen, of course, as in the other case also, finally induced the girl to leave her husband and live under his protection, and is now the father of two or three illegitimate children by her. Both of the above are active fighting soldiers in the Army; they carry flags, beat drums, and, at the request of their superior officers, holding up their right hands in the Borsad bazaar and elsewhere, abundantly testify that they have got *mukti*; have been washed from all their sins in the precious blood of Christ, enjoy sanctification of heart full and entire and yet, *at this very moment*,

they are openly living in adultery. Though warned and exhorted by myself and others, they persist in doing so; and alleging that Christ has forgiven that offence as well as all others, wilfully *continue in sin that grace may abound.* Does the Holy Spirit sanction *that?* Could their shameless hypocrisy—their monstrous iniquity he excelled? I trow not, but still those adulterers are honoured by Tucker and Co. one was specially sent for by him the other day to help him to reconvert Shahawadi to *mukti* and the army, and what is worse; *Major Tucker and Captain Weerseorijee know the characters of both, for I myself told them plainly.*

To pass on hurriedly in my narrative of the Army's triumphs among professing Christians in the villages, one young man took *mukti*, as he has since told me, for the sake of his stomach and mainly because I refused to advance him Rs. 4—instead Rs. 2.—A boy who had to be expelled from the Orphanage threatened to take *mukti* unless he were at once restored, and took it accordingly five minutes afterwards; three men, whose names had been struck off the role of the church for participating in caste feasts for drunkenness, demanded to be reinstated else they assured me they would take *mukti* at once, and take it they did; one man debarred from communion for telling lies took *mukti* because I refused, as he said, to pay him "proper respect" and re-admit him without compelling him, as is our rule, to express repentance for his sin in the presence of the church; another man, an adulterer, took *mukti* and continues in his sin; two or three others were expelled three months ago for marrying their children to heathen girls with the indispensable idolatrous rites and ceremonies and they too took *mukti* of course; and, last but not least, a man took *mukti* and so far commended himself to the notice of Captain Grundy that he was made a *Jamadar* in the field of battle, has since given *mukti* to several Dheds, and, as per proposed programme, is shortly to be authorized to baptise, and when I turned to the records in my possession to trace this ancient worthy I found that he had been cut off years ago for whoredom, and was suffering, at the date of his expulsion, from syphilis as the result of his misconduct!

This is the "glorious and powerful revival" among Christians about Borsad on the head of which Major Tucker begs money from the public. He has made the S. A. a *refugium peccatorum* for the filth and offscourings of the Presbyterian church, is deeply grieved with me because I cannot "see the Lord's hand in it all and cease my opposition." I have other work to do for the sake of our common Christianity, truth must be exalted though Boothism fall.

A word as to the army's work among the heathen: speaking in all seriousness, I desire to say that, in my opinion, in Mr. Grundy's "solid block of saved Hindus" there was not one saved soul; it *was*, and *is* a "solid block" of unsaved Dhedism. How could it be anything else? Unless indeed in these latter days the discordant sounds of instruments are to be blessed to the salvation of souls. But it is not so. I once heard Mr. Tucker invite people to the penitent form that they might just see how he would help the Lord to knock the Devil out of them, but it seems to me, with my old-fashioned views, that the Divine method of procedure in the conversion of sinners and the sanctification of this people is widely different from that enunciated by Major Tucker and his enthusiastic followers to those ignorant Dheds.

I have been taught and am fully persuaded that salvation is by faith in the Lord Jesus Christ, and that faith cometh by hearing and hearing by the word of God intelligently received into the heart and understanding, and further that we are sanctified and made meet to be partakers of the inheritance of the saints *by the Spirit through* the *word* of Him who blesses to the spiritual weal of his people the outward and ordinary means of grace which He in His mercy has provided; but instead of this, what is the sum and substance of the Gospel as preached to those poor Dheds by Mr. Tucker and his underlings? It is simply this. They are respectfully informed that they are not asked to leave caste, all things may continue as they were if they only just hold up his hand and say they have got *mukti*, and then they proceed, "I have got *mukti* and I am happy; you take it and it will make you happy too," and when the poor people ask it what all means, they say, "no, we wont tell you, if you want to discuss, you may go to the missionary for that, as he has nothing else to do, you must take *mukti* on our word and take it *now* else we go elsewhere and you go to hell." Not a word, mark you, about God, or sin and its divinely appointed remedy, no "careful instruction concerning the life, teaching, sufferings, death and resurrection of Jesus," no reference whatever to the glorious atonement, the finished work, the perfect righteousness of our risen and ascended Redeemer. Is that, I ask a gospel in which any man could believe to the saving of his soul? Is that the way of life, holiness and everlasting happiness as taught by Christ and expounded by the holy apostles? not a bit of it, and when these poor wretched heathen whom I pity in my heart of hearts and for whose salvation my soul yearns, raise their hand aloft and say they have got *mukti*, they know not what they say nor whereof they affirm, they have been induced to tell another lie, and they are heathen still.

As a matter of fact, *mukti* and the brass "blood and fire" S, with several crosses on the reverse, are in the estimation of the new so-called converts perfectly synonymous terms, as the following "testimonies" prove. One poor woman was noticed to be much concerned about something, and on being asked what was the matter, she replied, "*alas, alas, how* shall I show my face to the Major? *I have broken the eye of my mukti.*" Another, when asked if he had got *mukti*, said, "of course I have, do you not see it there on my sleeve?" Several others, when called to give their testimony, declined, assigning as their reason, "we have not got the S., how could we say we had *mukti?*" Many believed the S., that is, the *mukti*, to be gold, while others again, I have been informd, were induced to accept it from a belief that the mere wearing of the *mukti* on their person would secure them exemption from forced labour in Gaikwari villages. Thus the work proceeds, and wherever the Army goes, the Mission and the Missionaries are defamed, and every Christian who refuses to take *mukti* is insulted by being denounced as a child of the Devil with whom those holy men can have no intercourse, with whom they decline to eat. Major Tucker and party are not ashamed to go about begging from the enemies of the cross of Christ, getting a little rice from one, a mango from a second, and a piece of dry bread from a third and so on, but when a Christian man offers them a meal, he is officially informed that, inasmuch as he has not taken *mukti*, he is looked upon as the property of Satan, and they must decline to come under his roof—verily, a fine specimen of S. A. gratitude, not to speak of Christian charity?

I am.
Very sincerely yours,
ROBERT GILLESPIE.

Matheran, 29th May, 1884.

MY DEAR MR. EDITOR,—I am thankful to state that the Saigaon Church has, at last, been completed. The building, accomplished not without untold difficulties of one kind or another, is likely to last for generations to come; and it is a matter of no small gratification to me that for years, after I am dead and forgotten, the edifice will be used for Divine worship.

But I regret to add that the funds hitherto collected have been insufficient. A sum of four hundred rupees is needed. It is but a small sum which some of the readers of the Bombay Guardian, interested in the prosperity of the Lord's work, might easily supply. Contributions sent either to me here or paid to the Rev. R. A. Squires, M. A. Girgaum, Bombay, will be gratefully received.

Aurangabad, Deccan. RUTTONJI "NOWROJI." Missionary, C. M. S.

DEAR SIR,—In the last two or three issues of your Journal, I have seen, what seems to me some very unjust remarks regarding the Salvation Army.

Now I would ask you, (not for the purpose of altercation) to let the public who may interest themselves in the doings of Salvation have the benefit of my opinion as well as that of the *Irish Presbyterian Missionary of Ahmadabad.*

In the first place, I would remark that I need not quote to you the Injunctions we have for Prayer *in Season* and *out of Season, Incessant Prayer, Shout and clap your Hands* and make *a joyful noise, unto the Lord* and Sound the loud Timbrel—and Come unto His presence with a *Song, Trumpets* even, and *Cymbals* are Recommended to be used. And if the *Irish* Presbyterian don't obey these Scriptural Injunctions why should he find fault with the Salvation Army for obeying them? In your Issue of 17th this same I. P. M. charges Major Tucker with preaching FALSE DOCTRINES. Now in my simple mind I think I would be safe to challenge the TRUTH of that statement. My opportunity for two years past has been by living with them, eating and sleeping under the same roof, and I do honestly declare that not only Major Tucker, but all the officers, male and female, are the same in their homes as they are on the platform, and I never witnessed one act, or heard one word from any of them that the most Orthodox Bishop of any church could find fault with, so much for their morality. Certain changes in my circumstances have taken me away from my former close connection with the Army. But I still uphold their principle as strongly as ever I did. The Methods may not meet the approval of some. But the Results tells a tale which is beyond all dispute.

The I. P. M.'s Letters of last week's issue which is the 17th May, Warns MISSIONARIES to be on their GUARD. That I think is the only useful remark in the whole letter, for if Missionaries do not feed their flocks, you may depend upon it they will go where they can get the best Spiritual food. As for Mr. Gillespie or the I. P. M. saying that the men or women of Borsad or any of the places where the S. A. have been, are still living in sin, although the S. A. allows them to stand up and testify, it would be more to the point if any of these Gentlemen would point out the sin they are living in. I hope it is not the DISCONTENTS or the *excommunicants*, he says who are living in sin. If they or their Missionaries were able to convert them from Heathenism, why could the S. A. not recover them from Backsliding? It is the opinion of more than one of my friends that the letter of 17th May is written in any thing but mild Christian-like language. But perhaps this may be excusable, considering the loss of his congregation.

"Truth stands like the cerulean arch we see,
Majestic in its simplicity.

D. M. J.

Dehra Doon, 29/5/84.

DEAR SIR,—In your last issue you have very properly called attention, by transfer to your columns, to a passage in the last *War Cry* supplied by an employee of the Salvation Army, Vir Surya. The passage referred to describes

the *begging* of Mr. Surya and his companions in a village in Gujarat. It may also be known to you that Mr. Tucker himself and his companions likewise took to this new way at Ahmedabad. The sentences which follow, therefore, equally apply to the two contingents of this pauper force.

No one can object to beggary or call it a crime, for "the Lord maketh poor and maketh rich; he bringeth low and lifteth up;" and we know that the poor shall never and have never ceased out of the land. The poor we have with us always. It is moreover the duty of all to relieve the poor. It is written "If thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee." But I submit that to establish a claim for such relief, the begging brother must be *really* poor and no sham beggar. He must be from his known or accredited poverty a worthy object of sympathy and help, and not a loafer.

Can Mr. Tucker lay his hand on his heart and say before God and man that he is by his poverty a worthy object of help and charity?

But the most sinful and humiliating aspect of this mode of action is that, it is only a manœvre, a dodge, passed off before ignorant people in the name of religion and in order to enlist the sympathy of those hard hearted ones who will not take *mukti*. Hear Mr. Surya:—"Almost every one of the higher classes kept out of hearing. *For this* and several other *reasons* (the only admissible one of *physical want* not mentioned) we made up our minds to *beg for our food from door to door*. The seemed to have melted the hearts of many and wonderfully threw a great deal of light upon the matter." Yes, it certainly throws a great deal of light on the religious strategy and debasing dodgery of the Salvation Army tactics. Fancy, our Lord playing a trick of that sort [may He forgive the comparsion]; fancy any honest man doing it. When our Lord had no money to pay the tax—and He *was really poor*—he sent to the sea, which was public property, and there procured the amount. A "glorious" way, indeed, to meet men's hearts and turn them to the Gospel of truth and honesty, to take their property from them on false pretences! If this is an allowable principle of action in the S. A. *mukti*, then evidently the "higher classes" of Nisraya showed this wisdom in keeping out of hearing of its advocates.

Paul says he "became all things to all men that he might gain some." But there is no record of his having dyed his clothes to be like an ascetic, or of his going about barefooted that he might get sympathy for footsores or thorn wounds—in fact, he was rather particular about his clothes, especially that cloak he had forgot at Troas—and when he needed food he put to his hand and worked, preferring a clear conscience and manual labour to being burdensome to any body. He was about the last man in the world to ask any one for food and he would have shuddered at the thought of propagating *his* gospel by a false representation.

The S. A. is developing its inner being rapidly now, at least in this part of India. The wise will note it, and, like the cautious people of Nasraya, keep out of hearing.

R. A.

SIR,—May I ask for a Corner in your paper to bring before the public the amount of good that is being done to our Sailors and Soldiers by the Ladies of the M. E. Church, Fort Circuit. Since the Commencement of this year a Social tea is being given every Thursday evening to which these men are invited, and I am glad to say they respond very cheerfully and in any large numbers on an average about 100 men are present every week. After tea and cakes have been freely circulated Dr. Stone the pastor gives a gospel address which lasts about an hour, inviting all present to "make their calling and election sure" in Christ and before the meeting closes another invitation to join the blue ribbon army is given. From both of which we have had very encouraging proofs.

Commanders of ships have testified that since their Crew have been attending these meetings they have not had a single case of intemperance on board their vessels. In Calcutta the Seamen have a Coffee room where they in large numbers flock instead of going to the Taverns and Hotels and are thus kept from temptation and mischief. This institution is in a measure sustained by subscriptions from the Merchants of the City—the proceeds of the Coffee room and donations from the shipping. Might we not expect a little help from the managers of our Bombay Merchant's Offices. Surely all English men ye and natives too would like to see this class of men taken by the hand and led from sin into paths of rectitude. The effort is being put forth and now if our friends will only help us with small monthly subscriptions the work can be pushed on more vigourously.

ARMY READY.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)
Pastor—The Rev. William Bell, M. A.
Sunday Services at 7-30 A. M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

SATURDAY, MAY 31.

—*N. Y. Independent*: The Rev. Charles W. Park was installed last Thursday over the Howard Avenue Congregational Church of New Haven, Conn. Mr. Park, who is a nephew of Professor Park, had a successful service for ten years as missionary in India, and the New Haven church sought to have him installed nearly a year ago; but the council called declined to install him on the ground that he was not wholly sound, especially on baptism, though his opinions on eschatology did not give general satisfaction. The present council embraced the New Haven churches and a number of others. One church (Dr. Todd's) refused to send delegates, because he regarded it as irregular to call a second council to consider the same subject decided in the first. The council declined to consider in a preliminary secret session the question whether new circumstances had arisen, so that a new council could act without disrespect to the former one. A decision which gave some dissatisfaction, and Professors Harris, Fisher and Dwight left, but without formally drawing, and without meaning to express, thereby, any objection to the candidate's views. He was unanimously approved for installation.

—M. Pasteur, whose researches in the germ theory are known to, and keenly watched by, scientific men, and followed with interest by the public throughout the world, is said to have nearly attained his object in the study of hydrophobia, and will probably read a most important paper before the Academy of Sciences shortly. M. Pasteur possesses quite a collection of mad dogs, destined for experimental purposes. The unfortunate animals are kept in a building annexed to M. Pasteur's laboratory at the Ecole Normale Superieure, in the Rue d' Ulm, forming part of the old buildings of the College Rollin. At present there are thirty-six dogs, nearly one hundred rabbits, several monkeys and guinea-pigs, all in a more or less rabid state. The illustrious savant is bringing to a close his thorough inquiry into hydrophobia, and the results will crown the series of his great discoveries on hospital diseases and animal vaccination. He has succeeded in inoculating animals with hydrophobia in different degrees; and by the application of the method so successful in blood-poisoning or carbon diseases in cattle—namely, by the inoculation of virus attenuated in intensity—has now discovered that dogs and all animals generally may be rendered proof against the dread disease by true vaccination. Some of the dogs on which he is experimenting, inoculated three or four times during the last three years, are still alive and well, and henceforth proof against hydrophobia.

—*Times of India*: Madame Blavatsky and Colonel Olcott having been laughed out of Bombay, are making quite a little sensation in London and Paris. In *Blackwood's* pretty comedy we see them at their best, and they have with them a "Khoja—a most interesting moral specimen, my dear—who has just arrived from Bombay." Their supernatural feats are quite up to the level of their Indian experiments. Mr. Drygull (poor Mr. Sinnett!) tries to convince the ladies of the party by permitting them to hear the Rishi beat a tom-tom in his cottage on the Himalayas. They all hear him most distinctly, but unluckily a sceptical gentleman identifies the tom-tom in the shape of a woman beating a carpet in the back garden. If London society likes such delicate sensations, any quantity can be obtained from the Theosophists. They are also holding seances at Paris, and M. Th. Bentzon contributes an amusing account of one of these exhibitions to the *Revue des Duex Mondes*. There were present a Professor of Theosophy, an Afghan Prince glaring at an officer in the Guards, a young Hindoo who kept abusing his old creed, a liberal clergyman and some twenty others. The surroundings were interesting, but not so the speeches, which were altogether incomprenensible; and as M. Th. Bentzon said, there was nothing to tempt any one to return.

—*Indian Daily News*: A telegram was received in town last week, announcing the death in Dundee of the Rev. W. C. Fyfe, lately senior missionary in connection with the Free Church of Scotland in the city. Mr. Fyfe, who was born at Alyth, near Dundee, the birthplace of D. Ewart, came to Calcutta in 1841 as lay teacher in the Church of Scotland schools. After labouring in this connection for many years, he was admitted to the ministry of the Free Church in 1856. He was colleague to Dr. Duff in the institution, and afterwards principal, continuing in this post, and superintending the whole mission, until 1881, when age and infirmity rendered it necessary he should leave India.

—The Republican State Conventions in America have now all chosen their delegates for the general Convention which will meet at Chicago to nominate a candidate for the Presidency. The number of delegates is 820, and it is stated that while all accept Mr. R. Lincoln as Vice-President. 400 will vote for Mr. Blaine as President, 300 for General Arthur, the present holder of the office, and 100 for Mr. Edmunds, a Senator with great popularity in the West.

MONDAY, JUNE 2.

—*Bombay Gazette*; Lahore, 1: On Friday, while a ballast train conveying coolies and material was running between Khana and Raiwind, the guard, seeing a heap of bricks piled on the line, plied the break and jumped out of the train, which was going at speed. The train, however, came in collision with the

obstruction, and was derailed and ran down the bank eight feet. Thirteen coolies were crushed to death, and of sixteen others injured two more have since died. Twenty waggons and trucks have been smashed up. The bricks are supposed to have been placed on the line by some boys who were tending cattle and who were standing by the wire fencing, evidently watching for the catastrophe when the accident occurred, and when they ran away. It appears that chairs and other obstructions had been previously placed on the line in this vicinity.

—*Times of India*; Calcutta, 1: A telegram received in Calcutta to day from Glasgow says that the Hastie party have been decisively defeated in the General Assembly. Messrs. Hastie and Fish's dismissal by the Foreign Mission Committee has been confirmed. Mr. James Wilson has been reinstated as a missionary. Gopal Chandra Sahi has been reappointed Licentiate.

Tuesday, June 3.

—*Missionary Herald*: The incidental blessings connected with the introduction of the gospel in mission fields are not unimportant. A recent illustration of this is given by Mr. Tracy, of Marsovan, Turkey, who writes of the effect of the new faith in preserving life and health in that city: "It may seem surprising that the spread of the smallbox depends upon the theology of the people; that the danger from this disease diminishes in proportion as evangelical sentiments prevail. Such, however, seems to be the fact. The city of Marsovan, with its fifteen thousand people, is now full of this loathsome and destructive malady. About one hundred and fifty, or one in a hundred, have died. Now, the ravages of the disease are more than fivefold greater among the fatalists than among the evangelicals. Out of a Protestant population of five or six hundred only one has died, and that one the child of one of the poorest and most ignorant. Among those nominal Christians, also, whose belief coincides more or less with the evangelical faith, the fatality is diminished in the same proportion. This indeed, may seem less surprising when we state that the fatalists, believing all such visitations decreed, will have nothing to do with vaccination, while the Protestants have generally accepted the New Testament idea that faith and works go together. The latter practice vaccination, but the government officials utterly refuse to take any action, saying: 'It is from God; what can we do?'"

—We are favoured with a copy of the June issue of the *Indian Railway Travellers' Guide* published at the *Bombay Gazette* office. Price 8 annas.

—*Bombay Gazette*: Lieutenant Godfrey Arthur St. Dupuis, of the Prince of Wales (North Staffordshire) Regiment, who left Quetta on Sunday week for Mount Zerghun, a place fifteen miles away, which has a character for truculence, not returning, search parties were despatched from his own regiment and the 45th Sikhs. For several days no tidings could be gained of the missing officer. A telegram received here now states that his body has been discovered, murdered. The same message adds that the Pathans who killed him have been arrested.

—Mr. Mulock, Collector at Nassick, has been mauled by a tiger (or *cheeta*) but is recovering.

—*Poona Observer*: On Saturday evening a little after five o'clock, the people in the neighbourhood of Nana's Peit, Poona, were startled by an occurrence of a very unfortunate kind. Lance Corporal Thomson, a soldier belonging to the 1st Battalion of the North Lancashire Regiment, deliberately shot a woman, named Bhagee, and dangerously wounded one Rama bin Gopal, after doing which, he shot himself through the heart in front of a large crowd of spectators a number of the police, and five men who had been called to the scene from the Arsenal Guard. It appears that Thomson, who bore a very good character in his regiment, and who was noted for being a man of sober habits, had become intimate with the murdered woman. Some time ago he had removed her to a house in Wanowrie where she lived until the man Rama bin Gopal came upon the scene.

The woman went with Rama to Belgaum and lately returned with him to Poona, and refused to leave him when urged by Thomson.

—Noticing Mr. Plowden's Report on the Census, the *Times of India* says: In our mind's eye, then, let us have a collection of a thousand individuals fairly summoned from all parts of the empire. Out of them 795 would be from British and 205 from Feudatory India. Bengal would sent 274, the North West 173, Madras 123, the Punjab 74, and our own Presidency 65. Thirty-nine would hail from the Central Provinces and 47 from the smaller administrations. From the Native States, Rajputana could send 45, Hyderabad 39, and Central India 36. Twenty seven would be from some of our Bombay political charges, and Mysore would contribute 17, and about 40 would flock in from the Sikh states, Baroda, and the Malabar Coast. No less than 740 would call themselves Hindus, and 197 more profess the faith of Islam. This leaves but 63 of other religions, and 25 of these might be called Aboriginals, that is, members of forest tribes who were not returned as Hindus by their enumerators. Burmah and the lower slopes of the Himalayas together send 13 Buddhists, and seven would be Christians, and seven more Sikhs. The Jains would be a small body of five, probably engaged in the commissariat and financing of the community. There would be six individuals of whom the religion would be a matter of chance. Judging from mere numbers, three of them would be heretical Hindus of the lower castes, such as Satnami and Kabirpanthi, and we have no doubt that amongst the three others we would be able to descry the peculiar headdress of the son of Rustam and the round turban of the Israelite. Conversation amongst them could never be very general. Ninety-six would have declined to specify at the census what their mother tongue might be. Three-hundred-and fifty and three speak either Urdu or Hindi. Next to these in numbers of articulate men come the Bengalis, of whom 166 would be present. Marathi and Telegu each claim 72, Punjabi has 67, and Tamil 56. Gujarathi, the commercial tongue of Western India, would find but 41 representatives, and Canarese but 35. The rest would be speakers of Malayalim (20), Burmese and Sindhi, with four individuals whose language may be a choice of some of the remaining 150 tongues or dialects, Oriental or European, returned.

—A decree, dated March 3rd, published in the *Pekin Gazette*, says:—"The Censor Wên Hsi represents that the visiting of temples by women is injurious to the public morality, and he prays that the practice may be prohibited by law from going into temples to burn incense. If, as the Censor states, women and girls have recommenced to visit the various temples inside the metropolis, the proceeding is most unconstitutional, and the metropolitan executive will issue proclamations forbidding its continuance."

—*Indian Witness*; Rev. S. Knowles at the Mela at Bahraich: On the first day a great impression was made, but no one responded to the earnest call of the brethren. In the second day's morning service three *Shunaraini panditis* came out and confessed their faith in Christ; but only one young man of these was then and there baptized. He received the name of Prabhu Das, and news of his baptism spread through the fair and created a great sensation. Of his own accord he took the *mala*, or rosary, made from the seed of the *Eleocarpus* from his neck and handed it to me, and then ate bread and drank water with us. He has since brought in his two brothers from their village to be instructed in our holy religion. At the Sunday evening service an unusual impression was made, and 15 poor souls of all castes remained to be prayed for and further instructed in Gospel truths. From among these we expect five will be baptized. On Monday morning following the Rev. J. Elliot, Wesleyan missionary of Faizabad, opened our services in the *mela*. He has an excellent idiomatic use of the Urdú language, and his appropriate sermon had a very excellent effect upon the minds and hearts of the densely packed crowd of entranced listeners. For three hours, during the whole of our services, this multitude stood as if chained to the ground and held by some unseen power. When the invitation came some ten persons responded, but only four reached the seekers' form; the others were dragged away by their alarmed friends. Of the four who thus came forward and knelt for prayer only two, a *Brahman* and a *bunya*, were baptized on the spot; but they were heart and soul in their eagerness and earnestness to be saved and to obtain peace. The other two said they had received Christ as their Saviour, and that satisfied them without baptism. They have come out since, however, and now know the Lord is faithful to his promises. Of the six deeply convinced persons who were taken away by their anxious friends two were Musalmans. I never saw the crowds so swayed and moved upon before in any *mela*. There was no confusion or exciting noise, but the conscious presence of a solemn Power that made the heart sink with awe and the body tremble with foreboding fear. It was as if the shock of an earthquake had come among us. The names of 45 inquirers were taken down by the preacher in charge of Bahraich.

—The Anglo-Indian Evangelical Society has lost a useful worker, and the church militant a true-hearted soldier, in the late Mr. Sandwell, who died at Dinapore on the 8th ult., from cholera contracted while out on a preaching tour along the railway line.

—*Indian Witness*: We are very sorry to hear of the death, on the 22nd instant, of Miss Annie Norman, of the Church of England Zenana Mission in the Punjab. The young lady was a daughter of General Sir Henry Norman, and came to this country less than two years ago.

Wednesday, June 4.

—*Overland Mail*, May 16: The following incident is said to have occurred in the Church of San Maggiore, Naples, where some priests were preaching a "mission." The preacher of the evening had chosen for his theme the terrors of hell. The church was crowded. Near the pulpit stood a figure of the Madonna. All at once, in the middle of the sermon, the lights went out, and the figure of the Madonna disappeared. The priest, striking the desk with an iron chain, cried out—"We are falling into hell! Look, the Madonna has fled! Call on her; call, or woe to us!" The panic was universal. Women fainted, children screamed, and there was a rush to the doors, which were found to be carefully closed. At last the police appeared on the scene and got the doors opened, and the congregation escaped into the open air without injury beyond a few bruises and the loss of various articles of wearing apparel.

The latest news from Zululand tends to show the existence of an intention on the part of the Usutus to drive all missionaries from the country. On May 4 the congregation at the Norwegian station at Inhlabatki was attacked by a Usutu impi on leaving the church. Three persons were killed, and all the cattle were taken. The remainder of Christians escaped. Although the missionaries were spared, the marauders threatened to return by night. They afterwards did so, and killed all the Christians whom they could find. One missionary, with his wife, escaped during the night on foot; the other was too old to flee, and his fate is unknown. It is reported that

the well-known missionary, Mr. Robinson, has been burnt out.

Cardinal Manning on May 14, in presence of a large number of the clergy of his diocese, and monks of various orders, opened a new Roman Catholic church in the King's Road, Fulham. Among the congregation were several distinguished members of the Roman Catholic body and several members of Parliament.

The liabilities of the two banks and seven firms which collapsed in New York amount to 20,000,000*l*. The Metropolitan National Bank resumed payments on May 15; but the Atlantic State Bank at Brooklyn and the Union Bank of Quincy (Illinois) failed, and the suspension of two firms in Boston is announced. Messrs. Fisk and Hatch also suspended payment. Mr. Hatch is president of the Stock Exchange. The New York Clearing House has formed a common fund, which will place at the disposal of solvent firms the resources of sixtythree banks, amounting to 120,000,000*l*., with a view to check the distrust and revive credit. A correspondent says that, in spite of further serious failures, it is believed that the worst is over.

—*Indian Churchman*: In introducing his new cult which he calls Neo-Christianity, Mr. Arnold states his wish to be to establish a *modus vivendi* between Christianity and modern thought; he aims not simply at the construction of a religion but of one founded and largely relying upon the same sacred writings as the older form, and insisting to the full as much upon their supreme spiritual efficacy and eternal value. He lays down as the two essential, and eternal truths of his cult, first its assertion of the claims of Righteousness as the only way of peace for man, and secondly its indication of Christ as the Model of Righteousness appointed for man's imitation. To attain this righteousness he trusts to Culture. Throwing aside what he pleases to call the exploded beliefs of the ancient creed, such as belief in miracles, in prophecy, in the Trinity, and even in the Personality of the Supreme Being, he still clings to the Bible, but the Bible divested of all that makes it efficacious as the sole Rule of conduct, it is the Bible interpreted by culture. "Culture," he says, "will enable the reader to feel what Bible writers are about, to read between the lines, to discern where he ought to press with his whole weight, and where he ought to press lightly." The Bible will no longer be a record of Divine Revelation, but "a volume of poetry and eloquence thrown out at an object of consciousness not fully grasped, which inspired emotion." So the Brahmos treat it. Well does a reviewer give the conclusion of the whole matter when he says "Such a religion is admirably adapted for those and those alone who are so situated as to find that they do not want one."

—The Str. Ganges with English mails left Aden for Bombay Tuesday, 1 p. m.

—Press Commissioner: On the 23rd May a severe earthquake destroyed upwards of twenty villages on Kishen island, many people being reported as killed, though the number is yet uncertain.

—During the ten years from 1871 to 1881 the number of women in England engaged in Government service increased from 3,314 to 7,370; of painters and artist students, from 2,936 to 18,353; of teachers, from 94,239 to 123,995; of commercial clerks, from 1,755 to 6,078; and of printers, from 741 to 2,202. The number engaged in pure manual labor scarcely varied, but those engaged in labor requiring skill and education are much more numerous. It is evident that the sphere for women is widening.

Thursday, June 5.

—*Bombay Gazette*;—Madras, 4: Her Highness the Maharanee of Mysore presented the Maharajah with a prince this morning.

—The *Indian Messenger* (a Bengali Brahmo paper) says:—A number of young Hindu widows have recently come over to the protection of Brahmos. By letters and other means of communication, they earnestly implored for protection and help and protection has been given them in respectable Brahmo families. But the escape of these poor girls has caused some sensation in their villages. Efforts have been made by friends and relatives to persuade them to return to them, but they have positively refused to do so. This only shows the determination that is growing in the minds of many of these child widows to liberate themselves from a life of subjection and misery. The number of Brahmo families, able or willing to receive and maintain them is not large, and those of them who are ready to open their doors have already their houses full; but still the cry is—"they come." It is time for starting a "Widow's Home" for this class of girls. At this home many of them may be trained as teachers and governesses, and thus a future career of honest work and usefulness may be opened before them. Is there none to take up this noble and philanthropic work?

—*Indian Messenger*: True leadership and true faculty of organisation are always to be tested by two things,—first by the leader's ability to develop and foster real individual worth within the community; secondly, by his tact and ability to utilize all the available worth for the continued progress of the movement. But these were just the two things in which the late Mr. Sen was deficient. He strenuously opposed the idea of a constitutional mode of Church Government, which perhaps, is the best means of fostering individual worth in a Church, and he also pursued a policy of keeping at a distance every one who had intelligence and independence, and who dared to signify his dissent from his views.

—Same: Very few people outside the Punjab, know the intense antipathy that subsists between the Hindus and Mahomedans of that Province. All over India the feeling is quite strong, but in the Punjab it is exceptionally bitter. If is perhaps the legacy of several generations, during which active hostilities had been carried on between the two races. The cruelties and oppressions practised by the Mahomedan emperors of Delhi, on the rising sect of the Sikhs, were more than retaliated by the Sikh rulers of the Province, till the feelings of animosity became instinctive traits of the national character. Though kept down by the strong arm of the British Law, the races are yet far from being reconciled te each other. Even now cow-killing by the Mahomedans affords constant occasion for serious disputes, the like of which was seen in the Kooka out-break some years back, and also in the Mooltan riots of year before last. In Amritsar the principal seat of the Kooka disturbances, the hostile feelings between the parties lately went so far as to cause serious apprehensions of popular disturbance. Seditious placards were seen posted on the walls of that city calling upon the Hindus to rise against the English, who patronised the Mahomedans. Additional strengthening of the Police force with a few other precautionary measures have timely checked the rebellious spirit, but the bitter feelings are far from being allayed. These are signs that clearly show how far is India divided against herself, and how much need there is for the strong hand of a paramount power to maintain peace. We expect much from the civilizing and liberalizing effects of education, in allaying in course of time these bitter hostilities; but the real work of reformation must come from a new faith, which will teach the people of this divided land the golden principle of the brotherhood of man. But in view of these class-jealousies and dissensions let our reformers only think of the difficulty of the task of uniting all the races of this country under a common brotherhood.

—*Liberal and New Dispensation*: We were wrong in an assertion we made last week with reference to the religious statistics of France. Of the more than thirty millions in that country seven millions declared themselves, not as atheists, but as belonging to no religions denomination whatever. Formerly such men were classed as Roman Catholics.

—We acknowledge receipt of the G. I. P. Railway Company's *Monthly Guide* with Time and Fare Tables. Price, 1 anna.

Friday June 6.

—Yerterday's *Bombay Government Gazette* notifies the appointment of Mr. Forbes Adam to act as a member of the Legislative Council.

—It is stated that an arrangement has been come to between Nepaul and Thibet by which the payment of an indemnity by the latter to the former is to spread over five or six years.

—Deaths last week, 446. By cholera, 11.

—A Mr. Green, Barrister, Madras, turned Mahomedan some 13 years ago. He died lately in the Genl. Hospital, Madras. The *Madras Times* says: He was questioned by the clergyman who attended upon him in his dying moments, and, as he confessed that he always was a Christian at heart and that his Moslemism was only a lip-profession, he was accorded a Christian burial.

—The *Christian Guardian* of Canada) speaking of the Salvation Army, says:—Fantastic and sensational modes of work and worship may be endured when they are accompanied by real spiritual converting power and deep religious fervor; but when the high tide of feeling goes down, these things are in danger of becoming a coarse formalism without power. The disparagement of ministers and Churches, and the constant glorification of the Army cannot fail to develop among rude and ill-instructed converts, even though they may be sincere Christians, an egotistic and censorious type of piety that cannot be commended. It is no reply to these objections to say, "souls are converted, and that makes it all right." Our point is, that this great end may be gained without the use of irreverent, or claptrap performances, which are no part of the divine plan for saving men.

Selections.

CONVERSION THROUGH A DREAM.

John Hardoak was born at Yarmouth, and brought up to a seafaring life. He passed through many hardships in youth, and had many hairbreadth escapes with his life; but hardihood and recklessness continued to mark him. He had no fear of God before his eye. An event at length occurred which seemed somewhat to subdue and soften his spirit. The frigate A——, to which he belonged, was one day blown to pieces by the exploding of her powder magazine while lying in harbour and preparing for a new voyage. Most of the crew were destroyed, but he was unhurt. Still the awful occurrence produced no saving impression upon him. It led him to dread powder, but not to fear evil. Accordingly, he was found before long a deserter in the streets of Hamburg, incurring debts, and stealthily starting for England and leaving his debts unpaid. But he had not been long in London before he had the dream now referred to, and experienced the mighty change which the whole of his after-life so strikingly manifested, and unmistakably and beautifully evinced. The dream was as follows: "He thought he saw," says his biographer, "that the day of judgment had come. He saw the Judge seated at a table, with a desk before Him. On one side of Him was Satan, standing before a door; and on the other side was a bright angel, standing also before another door. John knew in his dream that Satan's door led into hell, and the angel's the door into heaven. The trial of the crew of the exploded frigate A——

commenced. Each name was called in the order in which it stood on the ship's books, and in every instance the person after judgment was handed over to Satan, who opened the door at his back, thrust in the condemned man, closed the door upon him, and John saw him no more. The process went on until the Judge came to the name which stood before John's on the books. John expected to be called, but his name was passed over, and the one which stood next after his was called. The trial was at length completed; every one of the crew had been shut up in hell, and John Hardoak was left standing-alone. Unable to bear this terrible suspense any longer, he walked up to the Judge and said, 'Am I wanted yet?' Whereupon the Judge, gazing upon the inquirer with a look which thrilled his inmost soul, replied, 'No, not now; but repent, or you will soon be here.' The horror with which the awful tones of that voice filled John Hardoak awoke him. He found himself bathed in perspiration, and was unable to shake off the serious impression which had thus been made upon him. His mind was deeply distressed; his sins stared him in the face; and now, like many others, John strove to mend his own heart, and set himself to work to recommend himself to God's notice by a reformation in his dissolute life. He tried to make himself a more respectable sort of personage for God to deal with, hoping thus to attain the salvation of his soul. But he tried in vain. Just at this crisis, too, he remembered the unsettled lodging bill at Hamburg; and as he saw no prospect of paying that score, he felt that salvation by the deeds of the law, which says, among other things, 'Thou shalt not steal,' was to him an everlasting impossibility. It was this particular precept, 'Thou shalt not steal,' which smote John's self-righteousness, and compelled him to return to One 'who is the end of the law for righteousness' to every one that believeth. While in this state of mind, John began to attend a place of worship—a thing which he had not done from his boyhood. He was as ignorant as a heathen. The first time he went to the house of God he fell asleep, and he dreamed he was in a public-house, and awoke himself by hitting his hand a tremendous blow against the pew in front of him, whilst raising a pot of beer, as he thought, to his mouth. But God had mercy upon the poor reprobate mariner, and brought him at last to rejoice in the blood which cleanseth from all sin. He joined the church at S——, and was then removed to M——, where he became a deacon; and it was there, in his old age, that my acquaintance with him began. He was a fast friend of myself and of the Master whom we both served. He would not forsake a fellow-worker in a storm. In all weathers he stood by those whom he believed to be worthy of his confidence. He was a striking illustration of the sovereignty of God in the communication of His grace. I scarcely ever looked upon him without thinking of the solemn words of the God-man, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight."—*Fleming's Remarkable Conversions.*

FIDO'S MOURNING.

Mrs. Walter Odell of Stapleton, Staten Island, died at 3 o'clock on Tuesday morning of last week. A Scotch terrier, Fido, had been her pet for twelve years. During the two months of her illness Fido remained beside her bed. After her death he persisted in lying beside the coffin. He followed it to the hearse and tried to jump inside the hearse. When the procession reached the grave Fido was there. After the funeral he took up his former position beside the bed lately occupied by Mrs. Odell. He refused to eat.

Two days ago he found a pair of shoes that formerly belonged to Mrs. Odell but had been thrown out of doors. These he took up in his mouth and carried to his self-assigned post near the bed and placing the shoes on the floor, laid his fore paws and head across them, in which position he remained several hours. During Monday night he roused the household by his mournful cries. At 3 o'clock on Tuesday morning exactly one week to an hour after Mrs. Odell's death, Fido died beside the bed, his head and paws resting on the shoes.—*New York Sun,*

TELEGRAPHIC NEWS.

London, May 29th: The claim of Germany to Augra Pequena on the South Coast of Africa is seriously occupying the attention of the British Government. General de Nachtigal has arrived at Gibraltar, from whence he is going to Augra Pequena in a German Gunboat to occupy that place.—News received from the Cape to-day states that affairs in Zululand are quieting down.

Paris, 29th: At a General meeting of the shareholders of the Suez Canal Company, held here to-day, the agreement of M. de Lesseps with the British shipowners was ratified.

London, 30th: The prospectus of the New Oriental Bank was issued to-day with a total capital of two millions sterling. £600,000 of the first issue of one million pounds already been applied for.—The *Times* in its financial article to-day states that the investigation into the affairs of the old Bank has turned out more satisfactory than was expected, but that, nevertheless, a call of £25 per share will be made. The High Court of Chancery has sanctioned the proposed outlay of £180,000 on the Mauritius estates.

31st: 1 A. M. Three dynamite explosions took place last evening almost simultaneously on different sides of St. James's Square. The windows of the "Rag" and Junior Carlton Clubs were smashed by the concussion, but no one was injured. Another explosion occurred in Scotland Yard, by which serious damage was caused and some people injured. The greatest excitement in connection with these occurrences prevails throughout the metropolis.—5 A. M. The kitchen of the Junior Carlton Club was completely wrecked by the dynamite explosion in St. James's Square last evening, and seven of the servants of the club were injured.—It has been discovered that the dynamite which caused the explosion in Scotland Yard was deposited in the urinal. The explosion has caused immense damage, and four people were injured, one constable severely.—Sixteen cakes of dynamite, with fuse attached, have been discovered under the Nelson Column in Trafalgar Square

Cairo, 31st: Two more Egyptian battalions are going to Upper Egypt.—A gratuity is to be given to the British troops engaged in the recent operations in the Soudan, a single share amounting to two pounds sterling.

Shanghai, 31st: The French Admiral of the Fleet, M. Lespos, has arrived at Pekin, where he has met with a cordial reception.

London, June 1st: No clue has yet been discovered to the authors of the recent dynamite outrages.

Cairo, 2nd: A despatch has been received from the Governor of Dongola stating that that province is now completely pacified.—The Governor of Berber has defeated the rebels and the siege of the town has been raised.—News has been received that General Gordon continues to hold out at Khartoum.—A band of insurgents kept up two hours, steady firing on Suakim last night, but afterwards retreated.

St. Petersburgh, 2nd: Prince Dondukoff has returned to Baku, having left the Russian administration of Merv working in a satisfactory manner.

New York, 2nd: Messrs. Fisk and Hatch, who suspended payment during the recent panic, resumed payment to-day.

Paris, 3rd: Annam has accepted in principle the treaty with France.

London, 4th: A railway accident resulting in five people being killed and thirty injured took place near Salisbury yesterday. The accident was caused by the train leaving the rails and being precipitated into the river Avon. —Lord Claud Hamilton, dead.

Cairo, 4th: A telegram has been received from Colonel Kitchener, stating that reports are current that the Mahdi is close to Khartoum, and that the fall of the town is expected.

Port Said, 4: Two hundred and fifty marines embarked here to day for Suakim.

St. Petersburg, 4th: The Russian Government has not yet come to a decision concerning the offer of submission made to Russia by the Saryk Turcomans.

PASSENGERS SAILED.

Per Str. *China*, 1:

For Genoa—Capt and Mrs E Profumo, Mr H A Hormarjee, Mr W Klein, Mr E Honegger, Mr T Gagliardi, Col Melliss, Mr F Peterson, Mr H Peterson, Mrs Clark, Rev F Reith, and Mr G Zaffaroni.

For Marseilles—Mr Adolpho Loureiro, Mr Z C Nazareth, Mrs A M Saunders, and Lady Superior of Ootacamund and one sister.

For Port Said—Mr Hajee Mirza Mahomed, Mr Aga Mirza Mahomed, and Mr Peter Fife.

Per P and O Str *Nepaul*, 3:

For London—Mr F L Corke, Lieut A J Lindner, Mr A Finlayson, Mr E W Cambell, Mr I Barrell, Miss Haslewood, Revd G Billing, Mr R B Christie, Mr F Hooper, Maj Genl W W Goodfellow, Mr Cecil Gray, Mr G K Remington, Mr F W M Scott, Mr and Mrs Mackie, Mr G W Moir, Mr Thos D Moore, Mr and Mrs Johnstone and 3 children, Mrs Findlay and infant, Mrs Rowland, Miss C Rowland, Master Percy Rowland, Mr Chas Warhurst, Mr E Clarke, Mr Percy, E Scott, Mr C Izon, Mr J Ramsay, Mr J Tait, Mr E G Reid, Miss Cargill, Mrs Lindsley, Mrs Polson, and Surj Major E Fawcett.

For Brindisi—Mr Campbell, Mr and Mrs Scarmangar, Mr I Matheson, Dr M L Bartholomew, Colonel J Bell, Mr T Hyde, and Mr F C Berry.

For Venice—Mr W A Talbot.

For Malta—Mr C Crighton.

PASSENGERS ARRIVED.

Per P and O Str *Siam*, 2:

From London—Col Walters, Major and Mrs Hore, Mr Paul, Mr and Mrs Hohnen, Mr T Juett, Mr F Juett, Mrs Fanshawe, and Mrs McErlaine.

From Brindisi—Lt Col and Mrs Laughton, Lieut Col Fitzgerald, Col Buller, Mr Marshall, Mr Reid, Mr Heath, Lt Chichester, Mr Hay, Mr McGregor, Mr Desperay, Mr Roy, Mr Erskine, and Mr Wyatt.

From Venice—Lt Westropp, Col and Miss Creig, Mr Gilbert, Mr East, and Mr Francis.

From Marseilles—Mr Kyd, Mr Capdeville, and Mr Capdeville.

From Aden—Mr Gluckmann.

Domestic Occurrence.

DEATHS.

Head—June 4th at Mazagaon Earnest John Crute, the dearly beloved son of Joseph and Lizzie Head, aged 16 years and ten months. Deeply regretted. (English papers please copy.)

Lessel—May 8th, at Southborough, the Rev. Thomas Lessel, late Missionary of the London Missionary Society in India, aged 77.

"BOMBAY GUARDIAN."

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A. Foy, 31st December 1884.....	7	10	0
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Do. Oysters	„	4	4	Baking Powder	„	3	0
Do. Herrings	„	3	0	Van Houten's Cocoa	„	15	8
Digby Chicks	„	6	8	Oatmeal by Morton	„	5	0
Californian Fruits	„	11	0	Do. Moir or Pink	„	6	0
Do. Asparagus	„	13	0	Swiss Milk	„	4	12
Chicago Corned Beef...	„	13	0	Isinglass	„	3	8
Australian do.	„	14	8	Gelatine	„	2	14
Do. Mutton and Beef ...	„	8	0	Mellin's food, large	„	16	0
Do. Butter in 20 lbs Tins	per lb.	0	11	Do. small	„	9	0
Leibeg's Ext. of Meat...	Dozen	10	8	Nestle's Milk Food	„	11	0

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NOTICE.

ALTERATIONS OF TRAINS.

On and after MONDAY the 9th of June next, the following alterations of, and additions to the Passenger Train Service will take effect on this Railway :—

First.—The Down Passenger Train which now leaves Bombay at 10–45 a. m. will leave at 10 a. m. and arrive at Poona at 6-30 p. m. as at present.

Second.—The Down Passenger Train now leaving Bombay at 11-0 p. m. will start at 5-o p. m. and arrive at Poona at 11-30 the same night.

Third.—The 8-30 p. m. Passenger and Mixed Train from Bombay to Poona, and Poona to Bombay, respectively, will be discontinued.

Fourth.—The Passenger Train from Poona to Sholapur at 8-o a. m. will start at the same time, but will reach Sholapur at 5-45 p. m instead of at 6-o p m. as at present.

Fifth.—The Down Mixed Train from Sholapur will leave at 7-o p. m as at present, but will reach Raichur on the following morning at 6-45, instead of at 6-30.

Sixth.—The Up Mixed Train which now leaves Raichur at 7-30 p. m. will leave at 5-45 p. m. and arrive at Sholapur at 5-10 the following morning.

Seventh —The Up Passenger Train from Sholapur to Poona at 8-o a. m., will leave at 7-o a. m. and arrive at Poona at 4-25 p. m. instead of at 6-o p. m.

And in connection with this Train a Passenger Train will leave Poona at 5-o p. m. in lieu of the present 11-o p. m Up Train, and arrive in Bombay at 11-30 the same night.

Eighth.—The Up Passenger Train which now leaves Poona at 9-0 a. m. will leave at 8 30 a. m., and arrive in Bombay at 4-45 p. m. as at present.

Ninth —The Down Passenger Train now leaving Bombay at 7-0 a. m. will start at 7-30 a. m., but will arrive at Jabalpur at 5-15 p. m. the following day as at present.

Tenth.—The Up Passenger Train which now leaves Jabalpur at 10-30 a m., will start at the same time, but will arrive in Bombay on the following day at 9-0 p. m instead of at 9-40 p. m.

Eleventh.—The Mixed Train now leaving Bhusawal at 7 0 a. m. will leave at 7-15 a. m., and arrive at Khandwa at 12-40 p. m.

Twelfth —The Up Mixed Train from Khandwa will start at 1-15 p. m. instead of at 1-0 p. m. and arrive at Bhusawal at 6-40, instead of at 6-30 p. m.

Thirteenth.—The Down Passenger Train now leaving Bhusawal for Nagpur at 6-50 a. m. will start at 7-0 a. m., arriving at Nagpur at 8-0 p. m. as at present.

Fourteenth —The Down Passenger Train from Bhusawal at 10-45 p. m. will leave, instead, at 10-30 p. m. and arrive at Nagpur at 10-30 on the following morning as at present.

Fifteenth.—The Up Passenger Train which now leaves Nagpur at 5-30 p. m. will leave at 5-0 p. m. and arrive at Bhusawal at 5-30 a. m. instead of at 6-0 a. m

Sixteenth.—The Up Passenger Train from Nagpur now leaving Bhusawal at 10-30 p m. will start from there at 10-0 p. m. and arrive in Bombay on the following day at 1-45 instead of at 2-15 p. m.

Seventeenth.—The Up Mixed Train from Kasara at 7-30 a. m. will start at. 7-0 a. m. arriving at Kalyan at 10-10 instead of at 10-45 a. m.

Eighteenth.—The Mixed Trains now running over the Dhond and Munmar and the Amraoti State Railways, will be slightly altered so as to run in connection with the through Passenger Trains over the G. I. P. Line.

All other Trains over the Great Indian Peninsula Railway, and over the Bhopal and the Khamgaon State Railways, will remain unaltered.

2. For other and consequent alterations, as well as for information as to Trains by which Horses and Carriages will be conveyed, and for further particulars, see the published Time Bill, dated the Eighth of June 1884.

Any additional information can be obtained at the Stations or of the undersigned.

E. W. KEILY,

Acting General Traffic Manager.

Bombay, the Twenty-fourth of May 1884.

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Notice is hereby given that, after Sunday the fifteenth June 1884, until further notice, Cotton and other Traffic will not be conveyed between this Railway and the Sidings at Colaba, of this Company; of the Sassoon Dock; and of the New Colaba Company.

Cotton and other Traffic tendered at Up-Country Stations for despatch to any of those Sidings after the tenth June, will be sent to, and delivered at Boree Bunder Goods Station.

Due notice will be given of the re-opening of the Sidings at Colaba for Traffic, to and from the respective Sidings, after the close of the Monsoon.

E. W. KEILY,
Acting General Traffic Manager.

Bombay, the second of June 1884.

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